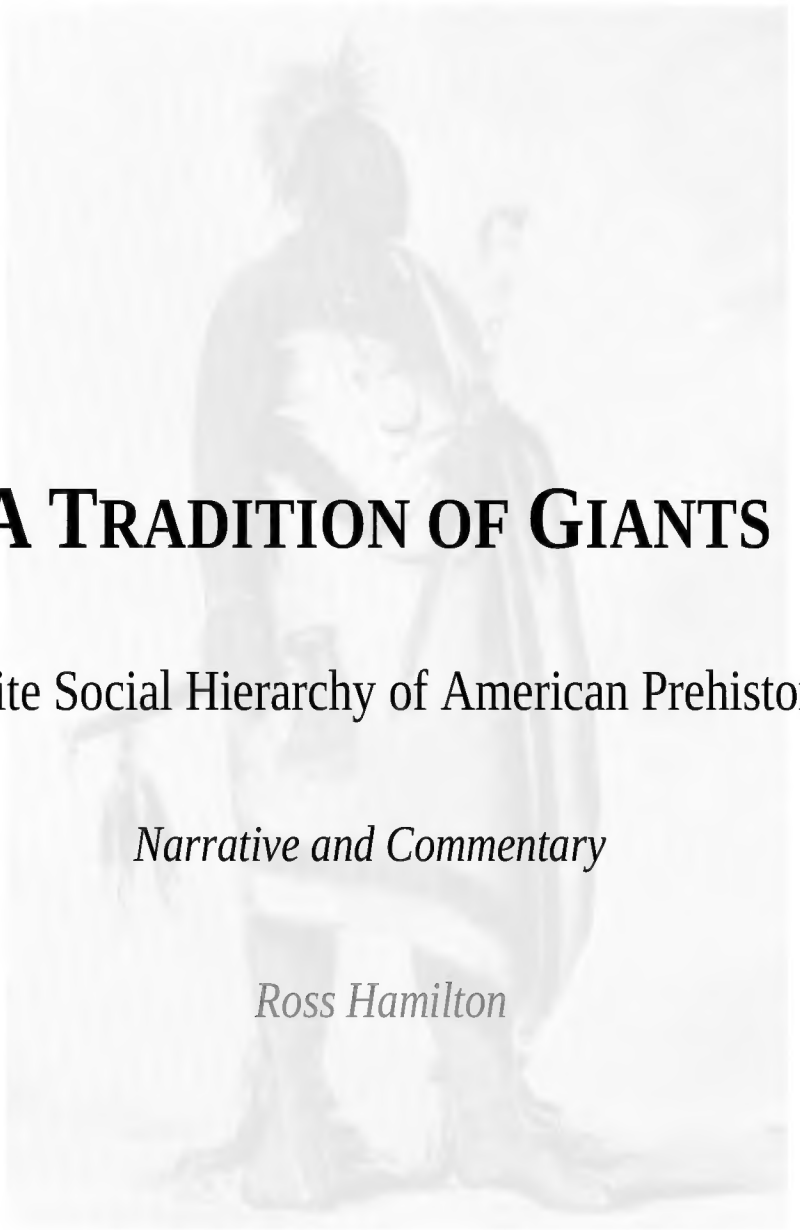

A TRADITION OF GIANTS

The Elite Social Hierarchy of American Prehistory

Narrative and Commentary

Ross Hamilton

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Title of work: A Tradition of Giants

Alternative title: The Elite Social Hierarchy of American Prehistory

Library of Congress registration number: TXu 1-608-346

Effective date of registration: November 19, 2007

Amendments and additions added 9-16-2012

The Great Peacemaker, Passaconeway

Believed by some as perhaps the greatest Sachem who ever lived, Passaconeway was the last of the great kingly chiefs of old. He was a giant among men, physically and spiritually, believed to have stood at least seven feet in height. A powerful medicine man and chieftain of the Penacook tribe, Passaconeway was elected bashaba (emperor) of a confederation of tribes united to stem an aggressive Mohawk nation. In his twilight years this great man traveled in the Maine-New Hampshire-Massachusetts region where he was revered as the mouthpiece of the Great Spirit by both Native and European folk alike. Tradition stays that Passaconeway was a genius, gifted with magical or divine powers employed in his peacemaking efforts. His true power, however, lay in his ability to kindle the fire of peace and brotherly love in the hearts of all irrespective of race or tribal restrictions. After his death in 1679 at age 120 years, a Native witness told of his bright ascension over a New Hampshire mountain sacred to the lodge of the Great Spirit. To him, as to his previous incarnation as the Peacemaker Deganawida, we say 'Gitche Migwetch': Big thanks from our little hearts! (figure and history of Passaconeway thanks to C.F. Potter's *History of Mansfield*, New Hampshire, 1851. Illustration colorized by the author)

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Acknowledgements and Dedication

A Tradition of Giants was originally researched and archived by Patricia Mason, Vine Deloria, and the author. Counseling and contributions from direct oral tradition were admitted through Vine Deloria, Billy Frank, and Jake Swamp, with a special observation from Albert White Hat. Further insight and advice came from Dave Thomas, American Museum of Natural History, and Floyd "Red Crow" Westerman. Tireless assistance and selfless service subsequently came from Dr. Brandon Brygider of New York. With time, additional contributions have come from Dave Cain of West Virginia, Dale R. Broadhurst of Hilo, Hawaii, Wayne May, Steve Quail, Joyce Tice, Jeff Wilson, Hugh Newman, and Ted Sojka. Special thanks go to New England and East Coast research specialist James Vieira, and to our 'bulldog' researcher Micah J. Ewers. Also, many thanks to my friend Tiokasin Ghost Horse at WBAI in New York City for his non-stop support in getting this information aired to the public.

Our original mission was to be a positive force in restoring and reviving much information lost. It was Vine Deloria's wish to get the attention of both native leadership and anthropologists through the dissemination of information helpful toward understanding more of American prehistory. This work is dedicated to the memory and life work of Vine Deloria, whose love for Native People was without tribal boundaries; with special remembrance of Vine's devoted friend, Floyd Westerman, who believed in the Tall Ones.

The Sacredness of Indian Graves

In reply to an inquiry made by Secretary George Martin of the Kansas State Historical society, Attorney General Jackson handed down an opinion to the effect that it is just as much of a crime to open Indian graves even in the interest of archaeological research as it is to open the graves of white people. He says the law nowhere permits the opening of graves for archaeological or scientific research.

"I know of no reason," he says in conclusion, "why Indian graves should be despoiled any more than another. The rights of the red man should be respected as much as those of whites or blacks. All the natural instincts and feelings of humanity cry out against the violation of sepulture. Except in the interest of justice or prompted by motives of love and duty, the sanctity of each deceased person's 'six feet of earth' should not be disturbed." Ohio History, Volume 16 p.420 (date unknown)

"...Pits were dug into the center of mounds, or tunnels at base level were run into the center of a mound from one side, and if the mound failed to yield Hopewell artifacts in abundance it was often abandoned without any real attempt having been made to discover the reasons for its construction. " [1]

William S. Webb and Charles E. Snow, The Adena People

John Smith's 1608 Map showing a Susquehanna Male (upper right)

Beneath the lower leg of the figure in the upper right are these words: **The Sasquesahanougs are a Gyant-like people & thus atyred"**

And from Smith's writings regarding the figure of a man:

"They measured the calf of the largest man's leg, and found it three quarters of a yard about, and all the rest of his limbs were in proportion; so that he seemed the stateliest and most goodly personage, they had ever beheld. His arrows were five quarters yard long, headed with the splinters of a white chrystal-like stone..."

Published in London, 1624

Map courtesy Library of Congress

Originally entitled:

Virginia discovered and discribed by Captayn John Smith, 1606; graven by William Hole.

Introduction and Abstract

During the excavation many human bones were unearthed that crumbled to dust upon exposure to the air. One of the skulls found was said to be big enough to fit over a man's head. As singular as this may seem, similar reports of the time emanated from over 20 other Ohio counties.[2]

It is one of the great enigmas of Western and world anthropology: who were they, from where did they come, and why did they disappear? The facts declare that where we live today, people of an implausible stature once resided in numbers enough to view their social order as different from any known to ethnologists. In America, a great human mystery lingers ghostly over the land, languishing nearly away.

Over the face of the country, throughout Ohio and the adjoining States, the extinct race of giant men…have written a mystic record of their existence in hieroglyphics perhaps uninterruptible…And this dead race of giants…who were they? [3]

We know very little about the prehistory of the Americas, especially perhaps North America. Environmental changes coupled with social and political upheavals alter everything quickly and thoroughly. The once extensive legacy of Native oral history has become radically diminished—even extinguished along with various languages and dialects. Apart from those rare oral transmissions saved, all we seem to have today are literary fragments from eclectic sources connected through time with European explorers, early settlers, landowners, and archaeological sources amateur, avocational, and professional. An example are these words penned by Abraham Lincoln expressing his inspiration arising from viewing the mighty Niagara Falls:

The eyes of that species of extinct giants, whose bones fill the mounds of America, have gazed on Niagara, as ours do now. Contemporary with the whole race of men, and older than the first man, Niagara is strong, and fresh to-day as ten thousand years ago.[4]

Lincoln was hardly the first to recognize the presence of giant-size skeletons. Accounts of such discoveries go back to early American history. It was understood long ago as today by Native people that before the Tall Ones disappeared nearly completely, they generally comprised first a distinct race, and then a root sub-race embodying a privileged class, including social and military heads. The forebears of the latter, looking back possibly to an Archaic Period timeline (before 1000 BCE) were held to have been an ancient and noble family, with their descendants managing to maintain a powerful and dignified presence throughout the three segments of the archaeological Woodland Period ending in European colonization.

With only the rare exception, modern cultural anthropology has difficulty admitting these people ever existed! Their loss largely stems from archaeological practices beginning in the eighteenth and nineteenth centuries—with the Eugenics movement and Social Darwinism influencing the already strange bedfellows of anthropologists and old Indian skeletons. At the onset, this research set out to be no more than an incidental indictment of the museum system here in the United States, and it certainly did not wish to be critical of modern anthropology. But gathering information here in Ohio, our direction naturally went directly to certain lettered academics. One, a published and popular expert on the Ohio Hopewell culture, said he vaguely recalled mention of very large skeletal remains when he was in college, but that was it. Because it seemed more like fantasy than fact, very tall stature in prehistory was never considered a worthwhile pursuit for any collegiate study.

Unknown to him and us at the time, the Tall Ones became simultaneously discovered and lost through the rape and abandon of the ancient cemeteries, tombs, and mounds throughout the Americas. From the very early eighteen hundreds, cavalier and cowboy excursions into the private domains of prehistory unwittingly contributed much to the foundations in support of modern ethnology, anthropology, and archaeology. The brief post-Columbian/pre-Colonial period witnessed the tradition of taller stature from California to Massachusetts, Canada to Mexico, and our oldest Native accounts relate that these folk dwelled throughout the Americas from the most remote period available to the memory. Wonderful stories of hunting expeditions and military excursions relate of meetings with very large and powerful people as the long established gentry of the district visited.

The Iroquois, the Osage, the Tuscaroras, the Hurons, the Omahas, and many other North American Indians all speak of giant men who once lived and roamed in the territories of their forefathers. All over what is now the U.S. are traditions of these ancient giants.[5]

However, stories and oral traditions have done little to move either Darwinian precept or political expedience away from the discrediting of American Indian history. The exclusion of spoken testimony in the reasoning that it did not meet critical academic standards has aggravated the problem. Beside this, the diversity of Native American dialects has not encouraged funding for studies in this area. There are uncounted stories that contain references to very tall folk such as collected through the scholarly efforts of Richard L Dieterle that were, prior to his bringing them forth, classified away from the paths of customary research.

Seriously confounding the already hazy picture, there are unanswered questions regarding the loss of Early through Middle Woodland (1000 BCE-500 CE) and simply anomalous artifacts among the cached collections of the National Museum in Washington, the Peabody in Boston, the Carnegie in Pittsburgh, and others as cited in these chapters. We have found it is practically impossible for their current staffs to confirm or deny the remains of tall folk and similarly important rarities appropriated from the earth even since the Civil and First World Wars! In the ongoing polishing of its public image, the museum system has garnered the prehistory of the United States, and with polite apologetics, conjured the masterful stance that no wrong has been perpetrated. Mistakes in anthropometry head the list of diversions.

Paradoxically, efforts admitted from prominent figures in American Archaeology in most cases speaking from firsthand experience have suggested the possible existence of a hierarchical order of exceptionally tall and vigorous men and women throughout the Eastern American Woodland cultures. Names like Moorehead, Norris, Webb, Snow, Dragoo, and even Frederic Putnam can be referenced with interesting insights.

Though radically bucking the paradigm, the very root of the problem is realizing that the bones have disappeared because of our forebears' insatiable and morbid curiosity, oftentimes aggravated by racial prejudice or greed. Even today, we cannot leave the old graves and tombs alone. Throughout the nineteenth century, the remains of very large skeletons were considered wonderful curios, rapidly vanishing never to be seen again. Like the use of the traditional medicine bag, the stories of the Tall Ones were of a special nature doubtless held back from the whites to avoid the continuing distain of disbelief and mockery.

They suppose their ancestors to have been much more perfect, both in intellectual & bodily formation than the present race. They were of very large stature, both men and women, attributed in part to their abstinence from sexual intercourse during the early years of life. In those days the men at a hundred years were equal to those of the present race at seventy. A gradual degeneration has at last brought them to their present state and is now working imperceptibly among all the Indian tribes.[6]

Cultivating the ennobling principle of what is termed *Orenda*, Native American medicine traditions assert that the men of old were far more robust and tireless. As late as just 5 or 6,000 years ago, a world tradition of very tall and strong people was alive and well, yet all gone now. Stories relating of such people permeate the Americas, a situation where they seem to have survived longer. Gradually losing the remarkably potent power associated with the Orenda principle, these people mainly came to a tragic end while the smaller-in-stature people, to whom they were directly related, were growing in number. The old order was gradually supplanted, succumbing to absorption or extermination.

Going back before five and six thousand years however, and by the sparse or inferred evidence, the world was populated differently. Clans of very tall, physically robust, and otherwise gifted people had the rule. The overriding reason for a dearth of evidence supporting the legends of greater stature is our unappeasable dedication to review what was respectfully intended to remain out of bounds. Historically, these ethical invasions were followed by the contents of sepulcher being improperly recorded, removed for display elsewhere, sold or traded, and finally scattered. We know now—or at least assume—that the great

majority of seized artifacts that could possibly have served anthropological interest around the world are lost. It is curiously enlightening to think about. With a few notable exceptions, there are so few of the old post-mortem sanctuaries left from before even 1200 years ago that archaeology must ostensibly remain vigilant for the rare discovery—and then who knows if a full ranging, multidisciplinary method will be applied to its interpretation?

History teaches us that we have permitted unbridled obliteration of our ancestors' written records and physical remains through the unenlightened practices of library burning and tomb burrowing on what has been likened to a regular schedule. This seems especially common once a new order establishes itself in a given country. An overzealous Church chiseled away the hieroglyphic records of Egypt, and burned Alexandria's great library, reputed repository of unspeakable treasures from the very ancient world. When the Spanish entered Mexico, practically the first order of business was to obliterate the entirety of the exquisite codices of the Maya, leaving but four today. It was no different with the Third Reich in Germany: burn the books of those who disagree. The problem becomes more obvious through observation of the historical facts regarding the tombs in that when a fresh authority came to power in Asia, Africa, Europe, America, and even on the subcontinent India, there seemed to be a focus placed on extirpating the shrines, crypts, and vaults of its former heroes, leaders, and eventually the general populace. Where is the Mausoleum of Alexander today? Must we depend upon Westminster Abbey and the Vatican as our only sanctuaries for historical context inviolate?

Far more has been lost than we appear to understand. War, natural disaster, and cataclysmic events have shaken the very foundations of the world and its memories, but grave robbing is the darkest and most final enemy of all. Yet there is a withholding of this worthy wisdom among our cultural academic seats of influence. Professional anthropologists should admit more their predecessors' actions in the field or classroom and apply the correct apologetics. To do so would create a clearer, more honest perspective. 'Looking for the bones' of giants reported even fifty years ago all too often beckons honest researchers to enter a Lewis Carroll rabbit hole. It is as though there has been an innate tendency to systematically tamper with or remove evidence. Many of the tenured professorships of our universities across both hemispheres fail to grasp the import of this knowledge due mainly to an almost abject emphasis on material support—some portion of which ironically has been spirited away as some individual trusted with its caretaking deigned it inappropriate for public discussion.

So after 300 years of intensively orchestrated grave desecration in the U.S., (a practice never known to have existed among Native American people), only sparse physical evidence that a great and ancient hierarchical family structure of exceptionally tall and healthy people exists. Because of this unprecedented period of mound and grave destruction having happened so recently, it is not hard to envision the same fate of loss having affected the entire ancient world—only with greater finality. The Athenian sophist Philostratus relates that the popular first century CE philosopher Apollonius of Tyana noted that gigantic bodies are revealed all over the earth when the mounds are broken open. Pliny the Elder wrote his famous 37-volume *Naturalis Historia,* completed in 77 CE, in which he used many ancient sources that not surprisingly are now lost. He, like Apollonius, encouraged the wisdom that giant skeletons had been dug up, and also mentioned that the Greek poet, Homer, "nearly 1000 years ago never ceased to lament that mortals were of smaller stature than in the old days."

Native American traditions clearly narrate of very tall and impressively constructed men and women whose lives and deeds became the stuff of legends to the old tribal families. They were a royal class who were descended from a remotely ancient clan of spiritually realized stock such as the Cherokee Nunnéhi or the Choctaw Nahúlo. While this alone is an important point to get hold of, Native natural philosophy additionally suggests the legendary Sasquatch is in actuality a race of tall men whose origins proceed from an extremely remote period. Watchers over the human populace, they anticipate making first contact when humankind rises to a moderately higher level of awareness of the subtler aspects of the natural world. Historically however, they of European descent rarely ceased to ridicule the beliefs of Native folk and their cultural advocates, creating racial tensions and societal taboos even as the social fabric of the people became decimated by disease, relocation, and serious efforts at genocide. There have

been several trail of tears episodes. Coupled with the demolition of the mounds and tombs, the fate of the Native Man, his beliefs, and his remarkable way of life was sealed.

One of the difficulties in putting this book together has been the sheer number of accounts, amateur and professional, retrieved in the research process. Our sources can be described as eclectic, and in this, as many primary sources as were feasible have been run down. It has not been easy—more like tackling a swift running back. Practicality early on requested brevity for space, resulting in the work being peppered with snippets and quotes from larger bits and pieces. Because each has some value, as many as were pertinent to the function of the narrative were included. Nevertheless, barring the notion of selective quoting to bias what is already a potentially loaded subject, much in the way of complete transcription unfortunately could not be included. In keeping with a rule of treating all as worthy in some larger picture, it was enlightening to uncover, by serendipity, a segment of lost prehistory. It came through linking the apparent migrations of the Tall Ones, the giants, with informed anthropology, carbon-14 dating, and rare Native timelines contained in their stories and histories.

As is common knowledge, there have been proverbial 'giants', i.e. great men and women among Indian people from times long past, and a few of them are mentioned by name in this work. Yet concerned as this research has been with the lost age of the physically very tall people, we have been hard pressed to uncover their stories save that of the Great Peacemaker of both ancient New York and New English traditions, whom it is firmly believed were men both exceptionally tall physically as well as giants of spiritual wisdom. Overall, while it seems sadly apparent that the great chieftains, the holy medicine workers, and some exponents of the arts of defense throughout prehistoric times truly inspired and led their nations to greater perceptions of life and spirit, their stories are, like their physical remains, difficult to locate.

There have been some questions asked about DNA testing of teeth and bone samples of extra-large skeletal remains in order to discover the possible origins of these people. Unfortunately there exists no or virtually no evidence to even begin to create such a quantitatively demanding study. Moreover, they engaged in such studies currently have indicated no interest in testing for extra-large stature among Native populations of prehistory. Beside this, the remains of the Adena People—main group accommodating the tall stature by archaeological evidence—are becoming more and more difficult to procure.

In keeping with the wish that Indian sanctity by and large be kept inviolate, limited photos and sketches of such remains have been included in this work.

This work has been published for a number of years, available through magazines and museum stores. Yet without permission or acknowledgement, individuals have outright plagiarized, or cleverly referenced our sources without any credit to our original research that began with a staff under Vine Deloria's guidance in the winter of 1999-2000 when we published our first article.[7] Something of the original spirit of our endeavor has been obscured because of this, and this statement is an attempt to amend that.

R.H. Cincinnati, spring, 2005

Problems for Anthropology

When the famous European natural philosopher Georges-Louis Leclerc, the Comte de Buffon[8] (1707-1788), began to publicize his new idea of "the tendency of nature to belittle her productions" on the American side of the Atlantic, one man quickly silenced him through the method of example. The Americans knew Buffon for his provocative messages, and so electing to defend his beloved New World against further foreign intrusions intellectual and otherwise, then U.S. president Thomas Jefferson invited certain Native gentry to Washington.

On this subject of Jefferson vs. Buffon, Joyce Appleby writes: "Among the many tribes that Lewis and Clark encountered, the Osages and the Mandans were the most impressive. Lewis had extended an invitation to the Osage nation to send a delegation to Washington to meet the president. Jefferson rejoiced to discover the men's considerable height, no doubt thinking of his protracted challenge to Buffon's theory of New World degeneracy..." [9]

Preceded by other invited tribes from July of 1804, the arrival of the Osage gentry in December of 1805 was described by Mrs. Margaret Bayard Smith in these words: "Tall, erect, finely proportioned and majestic in their appearance, dignified, graceful and lofty in their demeanor, they seem to be nature's own nobility."[10]

Had these people not been seen by the early French, the Jeffersonian society, and others including the frontier painter George Catlin, we might today have no authentic record of their venerable lineage. A number were said to have been seven feet tall and robust. Yet with the passage of time, the ghost of the Leclerc method of critical thinking seems to have thoroughly established its presence within the halls of anthropological influence across the globe.

Six Reasons of Loss

By 1850, it became virtually illegal to be an American Indian east of the Mississippi without belonging to a reservation, and the Five Civilized Tribes of the Great South lost all their lands. As the new religion of science arose on the ruins of an ever more vague prehistory, the fact of the brawny, heroic man was naturally excluded from its scripture along with anything that would engender strength through pride in the hearts and minds of the people.

When I converse with interested parties about the Tall Ones, some ask: 'Where can we see the skeletons?' Well, I say with a hint of sarcasm, 'they were not a renewable resource, and now they're all gone.' The reply is usually: 'you mean there's nothing left of them?'—to which I repeat 'It's hard to believe they've all disappeared, but for any sacred or scientific intent, they have.' Then there is a brief hiatus in the conversation before I often add that there are numbers of accounts of the greater stature, some of which are from reliable professional sources. Yet there are few bones and virtually no complete skeletons because in hindsight what has happened is this:

Men of Christian-European heritage unearthed and disinterred the remains of whole nations of people long put to rest. Scores of thousands of tombs were opened and abandoned to the erosions of weather, converted into farming fields, or concreted over in the creation of highways and housing developments. In just the first eight decades of American history, looting did irreversible wrong seeking its pearls, pipes, statuettes, ornaments, tablets, copper implements, and carven flint for private trade or sale to museum storehouses. Out of this holocaust of self-interest and morbid curiosity, a sort of science was born that sought to preserve what remained for the sake of learning. But by that late date, the histories, the grave goods, and the remains of the very tall people could not be properly preserved. It was that their bones were most highly prized, and disappearing quickly, left little trace of themselves or their point of origin. The reasons are six:

1. The very tall native people recorded early in American history were said to be of a time-honored tradition of selective mating or marriage both fragile and in a stage of imminent collapse. The introduction of smallpox hastened things. Like European royalty, there apparently existed prescribed marital protocols among certain families. In the Eastern Woodland cultures of North America, there was an effort to preserve genetic lines sustaining, among other things, certain physical characteristics giving rise to a class of nobility over time. Long in political power, family members received chieftainships and the duties affiliated with seats of influence.
2. The pioneers and their immediate generations unearthed so many graves so quickly that the remains of the Tall Ones rapidly went back to the earth when contacted with the oxygen of the atmosphere. Many skeletal remnants uncovered by early settlers, antiquarians, collectors, and museum officials were already of such apparent antiquity that they had already returned to the consistency of the earth, leaving but an outline or less. Strange to say, to anyone's knowledge, no casting measures were taken.
3. The enduring skeletons the white man took were disarticulated for their skulls, femurs, and jaw bones for curiosity's sake; the rest being circulated or placed on temporary display until they were broken, discarded, stolen, or lost. Because of this practice, the loss of such remains became irreversible and thereby evidence crucial to the argument for selective mating from remote times.
4. The federal mandate of NAGPRA (Native American Graves Protection and Repatriation Act) has given back many bones held in various state-instituted places of storage, resulting in reburial. Some were the bones of very large individuals (as I have heard through eyewitness testimony at Nisqually from the Nez Perce, through Chumash sources, as well as locally here in Ohio from personal contacts).
5. Protecting themselves from NAGPRA[11] the museums that once claimed the larger bones in their itinerary no longer respond to requests for such unusual remains except in a fashion of denial. As discussed briefly in the Smithsonian chapter, it is as though they never existed.
6. There is the issue of the use of heavy equipment destroying relics and artifacts before they are seen as opposed to the manual mining and digging once performed. The existence of late Pleistocene giant boar, beaver, bison, and bear is confirmed by science thanks in the main to the processes of nature, while very tall men, women, and their grave goods are lost to us in that they were laid into more artificial sanctuary.

Marginalization

J. Ralph Randolph, in his *British Travelers Among the Southern Indians*, 1660-1763,[12] relates that when the Englishman George Alsop first visited the colonies in 1658 at age 21, it was as an indentured servant of Thomas Stocket of Baltimore County. Having returned to England by 1666, Alsop reported in the published work A Character of the Province of Maryland, that while in America he had come to know the Susquehanna River Valley people. However unknown to him, he agreed with the earlier French explorers, as well as fellow countryman John Smith 50 years before, that the "Susquenhannock" Indians boasted men seven feet in height, citing this as one of the reasons for their military and political success in the region. Randolph disputes Alsop's assertion of the Susquehanna height, claiming exaggeration; and unfortunately most academics have agreed citing lack of proof. Perhaps the reason they felt no inclination to investigate was that the witness of the very tall men of the Susquehanna drainage had so long been marginalized that one would have assumed the subject academically treacherous.

Nevertheless, because of firsthand sources for the tall and dominating Susquehanna River Valley tribal folk (also Conestoga, Andaste), and including the skeletal evidence cited later, the belief in the existence of these legendary supermen has never gone away. As evidenced in the comments of the Comte de Buffon over 100 years later, the shorter-in-stature English and French, hearing the stories long after the witness, were doubtful of such a remarkable physique. In a similar sense, the Ozark Plateau boasted the notable Osage race:

Now modern authors agree that Osage warriors were among the largest Indians in the West...some seven footers among them.[13]

More is given on the Osage later, including their belief that they originated in remotely ancient times from the Ohio Valley.

Overall, the whole idea of many exceedingly tall, proportionate, sturdy, and healthy indigenous people is troubling to conventional anthropologists as well as traditional evolutionists. But with the efforts of some savvy scholars, the taboos withholding entry into Native American intellectual sanctuary are slowly being pulled back. Contemporary researcher on Paleoindian culture Richard J. Dent uses the term Big Man systems to denote powerful chieftainships in the Chesapeake region, with possible forerunners of such systems stemming back to early Woodland times.[14] He does not however infer physically large men as heads of these systems, although they have been represented in art. Had there been some field controls put in place even from the Colonial period, we might today have a better understanding of the pre-contact world of North America.

Professor of history Alan Gallay offers another scholarly viewpoint in reporting something hardly suggested by any Early or Middle Woodland [aprox.1200 BCE—500 CE] anthropological research. In the Late Woodland times of the Great South, "Chiefs established networks of power, marrying kin into nearby villages, from which they received tribute and labor."[15] The grave evidence of the two earlier Woodland period segments as reported by the old Smithsonian, William Webb, and numerous unofficial sources from the Great Lakes to the Gulf, reports that various mortuary mounds often enough held the remains of a single individual of some importance at the base of the structure. Often these were very tall people and therefore likely to have been imposing figures in life. Sometimes similar remains at higher levels were also uncovered, denoting of course later timelines. Why would there not have been some specialized cronyism in the earlier Woodland political systems, with family members granted chieftainship privileges in exchange for fealty as a regular practice? Moreover, what nurtured the egalitarian politic believed upheld among the approximately 1000-year tenure of the Adena People in the earliest Woodland segment?

Such astute social systems are believed to have flourished over a majority of the Great South's pre-contact region with any credence given to early Spanish accounts as noted in the last section. California seems the same, although those accounts are not included in this edition.

From Proceedings of the New York Historical Society (1843) we get some notion of the beginnings of alarm voiced by the membership, sounding with prescience:

...A vast deal is yet to be accomplished in this field, and it is to be hoped that an effort will be made to rescue from oblivion the monuments that yet remain in various parts of our country, of the existence of a great race of people, who are fast perishing. Ever[y] year these relics become less; the mounds and earth works of the west are leveled as the settlements are extended, and a few years will suffice to destroy those interesting memorials of a great and powerful nation.[16]

Bigotry and Proselytizing

The rich and vital belief systems and noble heritage of our Native American people gradually degraded as the numbers of missionaries, cannon, and foot soldiers increased. The religious temperament of the indigenous populations supported faith in their holy people as recipients of administrative powers stemming directly from a spiritual source.[17] According to native legend, many were tall and authoritative, a quality that doubtless helped them in their work among their people. So in order to ensure the faith of the people be interrupted, the censoring of wonders and similar miraculous productions in the missionary writings of the Jesuits became commonplace. Under the directive of the Holy See, the brotherhood decided such phenomena to be 'of the devil,' being undertaken by "jugglers" expert at performing illusion. Vine Deloria relates that one of the important reasons the west-of-Mississippi tribal traditions have such things better documented is because of the earlier Jesuit efforts to cast dispersions on the religiosities of the eastern tribes. In a profound hypocrisy enduring to this day, a spurning of native miracle workers was followed by the new religion requiring devotion to its own priests and saints.[18] Unlike Indian people, those of European descent could not fathom or eloquently pursue the probable existence of such a concept as the Divine working through non-Christians, adequately explaining this particular variety of racism. In some instances, spiritual ascendency and grand stature were associated together, and when one was discounted, the other passed into oblivion as well.

Dr. Charles R. Abbott, curator of the association, is continuing the search, and the skeletons are to be shipped off to the university at once. They run is size from a small child to several of seven feet in height, and one, supposed to be an old medicine man, Wauneck, must have been at least eight feet in height. About 50 students were upon the ground this morning, and continued their search until stopped by rain.[19]

Credibility and Conflict

In a very similar sense, a man's word was once regarded as a bond between his spirit and that of the Creator—an understanding native people held with religious sanctity. But filled with diversion and deceit, the European politic mentality was eager to discredit the memories of indigenous people with a view toward possessing Indian territories and the profits they might yield. As the lands were niggled away acreage by acreage, the antiquities were uncovered, looted, and scattered. These relics' accounts, many emphasizing an already frail and wasting-away prehistory, eventually found their way onto shelves at undisclosed repositories such as in Washington D.C. and quickly forgotten. From the Smithsonian's Annual Report of the Board of Regents (1884) comes such an example, raising a specter of dread for men of science: fear of damaged credibility through admittance of anecdotal evidence.

Mr. Hugh Swarthout...says it (the burial mound) was 30 feet across at the base...forty three or forty-four years ago, he, with others, dug down in the center of it, and found bones at or near the natural surface of the ground. A tibia was taken out that was at least 6 inches longer than that of a man 6 feet high. The bones were all large. Though Mr. Swarthout is reliable, it is not safe to trust reports of big bones and other wonders... About the location of the mound there is no doubt.[20]

While once a gentleman's word was considered reliable, that same reliability was revoked when large Indian bones were discovered. In fact, the whole notion of the commanding bodily form and its connection to an inspired past was literally reburied as though part of a poorly planned conspiracy of concealment. Because the Darwinian influence became a strong force at work begging scientific neglect when confronted with the politics of anthropology, other factors more easily came into play including racial imbalance influencing the ethnological branch of the National Museum.[21]

Thomas Samuel Kuhn's *Structure of Scientific Revolutions* places emphasis on the birthing of paradigms within the busy minds of many professional theorists. "Mop-up operations are what engage most scientists throughout their careers...paradigm-based research is an attempt to force nature into the pre-formed and relatively inflexible box that the paradigm supplies. No effort is made to call forth new sorts of phenomena, no effort to discover anomalies. When anomalies pop-up, they are usually discarded or ignored...no effort is made to invent a new theory—and there is no tolerance for those who try."

Anecdotal Evidence

At Fairfax, Mo., Frank Plumb, anthropologist, unearthed a skeleton measuring 7 feet 2 inches with a low, slanting skull that suggested the Mayan custom of flattening infants' heads; with a pear-shaped stone inside it such as the Mayans put in the mouths of their dead; with a bit of pottery nearby and a translucent stone carved with a Mayan figure.[22]

By definition, anecdote is not science. It is in many instances however worthy of sparking interest in the productions of science. As this research went deeper, the practical realities of admitting anecdotal material, scrupulously avoided for well over 100 years, began to sink in. There has always been sufficient respectable professional material pointing out the use of anecdote in the non-pejorative sense—a function of complement rather than detraction. Yet with the passage of just thirty years, even non-anecdotal professional references have become obscured by the reigning academia, demonstrating how the gathering of knowledge is strongly influenced by the art of selective specialization. The next is a good example of anecdote which, while appearing preposterous today, could have value had the proper scientific rigors been employed at the time.

...Upon being dug into it was found to contain a few broken pieces of earthenware, a lot of flint-heads and one or two stone implements and the remains of three skeletons, whose size would indicate they measured in life at least eight feet in height.[23]

Resulting from this kind of oversight, uncounted and undiscovered testimonies have been ignored into obscurity, unwittingly detracting from the modern field work of lettered experts. With the addition of worthy professional researches, anecdotal evidence might play an important role in fortifying more rigorously acquired data. That there once existed a substantial number of these very large remains cannot be doubted, but clearly being an un-renewable archaeological resource, all have gone the way of the passenger pigeon.

Some of these skeletons have been measured and the largest have been found to be nine feet long and over. At one time ten skeletons were exhumed...The last skeleton taken up was of ordinary length, but the bones were wonderfully large, and a gentleman who examined them says that the backbone was as large as the backbone of a cow. Some think that this may have been a young fellow who had not yet lengthened out. The opinion is held by not a few that these are not the remains of the common Indian, but that they are the last vestiges of a prehistoric and extinct race...[24]

Gigantism or Acromegaly[25]

A further misapprehension of academia is its acquired references to taller people. A stereotype image of the rare man with the disease of gigantism seems automatically referenced without much thought. Such subjective tagging coupled with the missing evidence has been a factor in the dismissal of the ancient tall lineages on a case by case basis. Even in view of the documented witnessing of the Carib Indians 1500s Florida, and the Susquehanna men in the 1600s, all of the old-fashioned tribal traditions preserving the memories of extraordinarily tall and physically attractive people have been discredited or forgotten, including even the Cherokee, Seminole, and Creek. However, when trained physicians and anthropologists were able to inspect the ancient grave evidences, the analysis was favorable to at least dispel notions of gigantism.

"Indians, generally, are about the size of white people. The Osages, and some other tribes, who are of remarkable height, and fine figure, are exceptions to this remark. In these respects they exceed any equally large body of white [sic] known among us. In the shape of their limbs, and their erect form, Indians have evidently the advantage over the whites. Some, whom I have seen, would be perfect models for the sculptor. Instances of deformity are rare."[26]

These people were reported as being anatomically proportionate, often with an excellent dental condition, large cranial capacity, and strong bone structure. After years of research on this subject, only rarely in multiple hundreds of reported individual remains in North and Central America has the condition of gigantism been noted.

So the use of the term *giant* is enjoined with a small caveat. Modern medicine applies the term in an unflattering way, describing the effects of a glandular dysfunction producing extended trunk and limbs. Clinically termed acromegaly, this condition is associated with disproportion and early death in most European and Asian giants. Compared with today's general demographics, the Native American male of old was taller, heavier and even more long-lived. In fact, his physical nature was found to be very different from any modern people according to Don Dragoo of the Carnegie Museum in Pittsburgh. He writes of a good example of a representative Adena: "All the long bones were heavy and possessed marked eminences for the attachment of muscles."[27] Other traits will be discussed.

Double Rows of Teeth

The bones, which crumbled to dust on being exposed to the air, were larger than common, and the teeth were double in front as well as behind.[28]

The trait of double rows of teeth may date this Ohio mound (below) to a very early period, perhaps early or pre-Adena. This now rare dental condition can be found with some frequency in the early reports. It is in modern races a rare and recessive trait.

The remarkable feature of these remains was they had double teeth in front as well as in back of mouth and in both upper and lower jaws.[29] (Seneca Township, Noble County, Ohio)

Such teeth were always associated with extra-large frames, and these people may have had a connection to a segment of the military Adena or their Archaic predecessors the Ohio Allegheny people who, in accord with Indian tradition, also boasted members of very large stature.

Another clear example is this describing teeth in double rows and the use of brick:

Where Proctorville now stands was one day part of a well paved city, but I think the greater part of it is now in the Ohio river [sic]. Only a few mounds, there; one of which was near the C. Wilgus mansion and contained a skeleton of a very large person, all double teeth, and sound, in a jaw bone that would go over the jaw with the flesh on, of a large man; the common burying ground was well filled with skeletons at a depth of about 6 feet. Part of the pavement was of boulder stone and part of well preserved brick. [30]

And from New England:

...One of these skeletons was described to me by Henry Mather who saw it as being of monstrous size—the head as big as a peck basket with double teeth all round. The skeleton was examined by Dr. Stephen W. Williams who said the owner must have been nearly eight feet high...[31]

Some 15 years ago the skeleton of an Indian giant in almost perfect preservation was dug up in the same locality (Cedar Neck). The bones indicated a man easily six and a half possibly seven feet high. An unusual feature was a complete double row of teeth on both the upper and lower jaws.[32]

Other examples of this unusual dental trait are included later.

Tall Women

Indian legend emphasizes the taller women possessed comeliness and beauty. In the course of this research we found there was at one time a world tradition including very tall women, and the eastern woodlands were apparently much in evidence of such a tradition:

These people [Huron] were of a happy temperament generally, though some had a sad and gloomy countenance. Physically they were well proportioned. Some of the men and women had fine figures, strong and robust, and many of the women were powerful and of unusual height. [33]

The existence of very tall womenfolk in American prehistory makes the concept of specialized tribal lineages far easier to accept. If men and women of outstanding height were effective as leaders, it would seem rational and logical to suggest that their tribal and village heads should be raised from birth to be groomed for the duties of leadership and protection. These women seem to have been so well constructed physically that it would be difficult to compare them with any women known to us historically.

When digging into a gravel bank on his farm near Stubbtown, this country, John Watkins discovered the burial ground of Miami Indians. The skeleton of a huge woman was unearthed. It was seven feet five inches long.[34]

It is believed that this Ohio account may be describing a very early Woodland Period or late Archaic burial site. It included several mating couples whose lives appeared suddenly and ceremoniously extinguished. If this account holds as factual, these couples may have been the royal breeding stock of a war-ravaged Allegewi (Allegheny) culture just preceding the Adena People.

Immediately behind, or west of the altar, were found three skeletons, deeply charred, and covered with ashes, lying faces upward, heads toward the south, measuring, respectively: eight feet ten, nine feet two, and nine feet four inches in length. In another grave a female skeleton eight feet long, and a male skeleton nine feet four inches long—the female lowermost, and the face downward, and the male on top, face upward, behind the site of the altar. After proceeding about four feet, we found, within three feet of the top of the mound, and five feet above the natural surface, a coffin or burial case, made of a peculiar kind of yellow clay, the like of which we have not found in the township; consequently, we believe it was brought from a distance. Within the casket were confined the remains of a female eight feet in length, an infant three and a half feet in length, the skull of which was scarcely thicker than the blade of an ordinary case-knife. The skull of the female would average in thickness about one-eighth of an inch, measured eighteen and three-fourth inches from the supra-orbital ridge to the external occipital protuberance; and was remarkably smooth; perfectly formed.[35]

The research also found this very tall lady, the original account of whose remains was to be found in *History of Ross and Highland Counties*, by the Williams Brothers, regarding an archaeological excavation of the Cooper Mound near Leesburg, Ohio.

At the feet of the tall skeleton of a woman about seven feet long, were found awl or needle-shaped bone or horn implements and close by three copper bracelets.

It was reported that anthropologist Margaret Lilliston and a group found two skeletons as they excavated in the general area of the ancient Susquehanna people. These they donated to the Museum of Natural History in New York City. A Dr. Shaprio [Shapiro?] measured them, reporting that both were female and measured seven feet in length. They were Indian women and both had flattened femurs (believed to have been the result of sitting cross-legged for long periods of time).[36]

Indiana's Fudge Mound early excavation discovered the skeletal remains of a woman something in excess of seven feet in length. Although her remains have disappeared, the site legend maintains her existence as factual, and some of her grave goods still exist. (see reference for current details on the Fudge site.) [37]

Probably no other relic of prehistoric origin has attracted as wide a study among archaeologists as the Grave Creek Mound which has given up skeletons of the ancients who constructed it... Archaeologists investigating the mound some years ago dug out a skeleton said to be that of a female because of the formation of the bones. The skeleton was seven feet four inches tall and the jawbone would easily fit over the face of a man weighing 160 pounds. That the women of that ancient day were not unlike the women of today in their liking for finery was evidenced by the articles that were found beside the skeleton of what centuries ago was a "flapper." Seventeen hundred ivory beads, 500 seashells of an involute species and five copper bracelets were found in the vault. The beads and shells were about the neck and breast of the skeleton while the bracelets were about the arms.[38]

While excavating in a gravel pit at Anderson, Ind., workmen unearthed half a dozen skeletons, most of which were eight feet tall and over. One in particular was a man of giant stature and all were far above the height of tall persons. Two of the skeletons were those of women.[39]

An enlightening contribution to historical data concerning the early mound builders of the Rainy Lake region has been made in the finding of a skeleton of a prehistoric being near Spooner. The skeleton was found on a caved-in bank of clay off the Rainy River. It is well preserved and is thought to be that of a woman. The bones have been taken to Spooner and placed on exhibition.

Physicians who have examined the skeleton declare that it represented a type of early prehistoric persons who were seven feet or more and who possessed an especially large lower jaw. They drew this conclusion because the skeleton found was that of a person of a very large stature. The jaw bone was wide and its construction is said to be a special gift of nature to the early man In order that he could masticate the coarser foods which then made up his subsistence. The skull is very large. The well rounded forehead gives evidence of considerable development of intelligence among these early inhabitants of the Rainy Lake territory. [40]

Skeletal Disarticulation

One of the first complaints of anthropologists having less field experience is the belief that skeletons too often become disarticulated in the grave, making it unlikely that the measurements taken in most recorded exhumations may be relied upon as accurate. However, through observation of the long bones, the spinal column length, skull-body proportion, distance between the shoulder sockets, method and medium of interment, etc. there are few instances when a fair evaluation of height in life could not be ascertained.

Strange and Unusual Accounts

In Virginia, near the Ohio River, there was found, in I820, a steel bow, ten feet in length. When discovered, it was lying upon the surface of the earth. It was partially oxidized, but retained sufficient flexibility to enable the finder to determine its original use. He, being a blacksmith, converted it into horse-nails.[41]

Adding to the research collection, strange, unusual, and curious accounts appeared from time to time that could not be explained but in the context of prohibited or 'whimsical' anthropology. Many of the early finds were unexplainable and quickly succumbed to haphazard treatment in the absence of any advocate to search their mysteries. They offer slivers of light aiding in the possible reassembling of the lost overview.

In this connection I would say that Mr. Jonathan Brooks, now living in town, stated to me, that his father, Benjamin Brooks, who lived with the Indians fourteen years, and was well acquainted with their language and traditions, told him and others that it was a tradition of the Indians that the first tribe occupying this whole country was a black-bearded race, very large in size, and subsequently a red bearded race or tribe came and killed or drove off all the black beards, as they called them.[42]

Mr. Brisbois, who has been for a long time a resident of Prairie du Chien, (Crawford County) informed me that he saw the skeletons of eight persons that were found, in digging a cellar near his house, lying side by side. They were of a gigantic size, measuring about eight feet from head to foot. He added that he took a leg bone of one of them and placed it by the side of his own leg, in order compare the length of the two; the bone of the skeleton extended six inches above his knee. None of these bones could be preserved as they crumbled to dust soon after they were exposed to the atmosphere. (Major Long's MS. No. 2, folio 25)...We saw a number of Indian graves on the prairie, but as they were modern they offered nothing peculiar.[43]

Between Springville and Millbrook [Wayne County] the land-owners in plowing...come in contact with the remains of cedar trees. Half a century ago immense logs were taken out...and were sawed into boards. Trees were found three and four feet in diameter. More recently...have been found more of these cedar relics. What is mysterious is the fact that there are no cedar forests in that section, nor have we any knowledge of them from any source whatever, South and east...on the old Culbertson farm, and the one where James Bruce lives, were found buffalo skulls and horns, and remains of human bodies of immense size.[44]

[p.72] On another trip we discovered the skeleton of an Indian lying on a sort of shelf on a chalky bluff. It had evidently [73] been there a great many years, and judging from the size of the bones the savage must have been a giant.[45]

Many graves were found some three feet below the soil, and in a position, judging from the geological changes, which showed that the bodies, or remains, there resting, had been deposited thousands of years before. The remains indicated a more powerful race than the Indians. The fragments of a temple—or large structure of some kind—were also discovered near the bodies.[46]

The bodies exhumed were of strange and remarkable formation…the bones were of wonderful length and strength—the femur being as long as the leg of an ordinary man, the stature of the body being, probably, as great as eight or nine feet…The teeth of the skeletons are said to be as large as those of horses.[47]

Although the argument is proffered, there is no evidence to suggest that the early settlers and landowners conspired falsely to claim the discovery of hundreds of gigantic human skeletons. Former director of the Ohio Archaeological and Historical Society, Henry Shetrone, notes that these pioneer people, having altered the wilderness to build their homesteads, considered the mounds a source of recreation. The sheer number and diversity of their accounts, especially corroborated by later archaeological statements, should qualify the belief in very tall warriors and leaders as something other than fanciful. Many of the typical ones read something like this bit collected in Hodge's Handbook of American Indians, Smithsonian Bureau of Ethnology, 1910:

Now and then, too, as among other peoples, a man is found who is a real giant among his kind; a skeleton was exhumed in West Virginia which measured 71/2 feet in length and 19 inches across the shoulders.

And also this from West Virginia, contributed by a friend, Glen Lough:

She said also that three skeletons were found at the mouth of the Paw Paw Creek many years later, while Nim (Nimrod) Satterfield was justice of the peace. Jim Dean and some men were digging for a bridge foundation and found these bones at the lower end of the old buffalo wallow. She thought it was Dr. Kidwell, of Fairmont, who examined them and said they were very old, perhaps thousands of years old. She said that when the skeletons were exposed to the weather for a few days, their bones turned black and began to crumble, that Squire Satterfield had them buried in the Joliffe graveyard (Rivesville). All these skeletons, she said, were measured, and found to be about eight feet long.[48]

From Wisconsin's Kickapoo River Valley:

… I think I will tell you of the exhuming of a giant's skeleton at Lynxville, in this country, a few years ago. In the year 1864, parties were engaged in excavating in the east bank of the Mississippi River, for the foundation of a warehouse. At a depth of 14 feet below the surface, the workmen came upon the skeleton of a giant, in a tolerable good state…the skeleton measured 8 feet 2 inches in length, and measured 2 feet 2 inches across the pelvis…

At another point, about six miles below where this skeleton was found, at the mouth of the Sioux Coulee, on section 18, T.8, N.R. 6, W, one of the agents or employes [sic] of the Smithsonian Institute, at Washington, exhumed the remains of another skeleton, the size of which was calculated to be about 9 feet in length. Some copper implements were found with this, a copper breast plate and hatchet among them.[49]

While some men were digging in mineral bluff, a skeleton of unusual size was unearthed. On measuring, the giant skeleton was found to be 10 feet in length, with other parts in proper proportion. In the skull was found a copper hatchet…Another skeleton, nine feet long, was found in the village of Dresbach, while some men were digging a road or trench.

These skeletons were of an unusual size than to those generally taken from Indian mounds. Their size, form and structure would lead those versed in paleontology to believe they belonged to a race prior to the Indian. In many of the mounds have also been found copper hatchets, chisels, various kinds of tomahawks and other weapons of war; also these antique races seem to have some process of hardening copper, unknown to any modern process...That they were mighty races, skilled in the mode of warfare, understanding the mechanical arts, for all these we have conclusive evidence. But of their end we know nothing.[50]

The body of a man more gigantic than any ever recorded in human history, has been found in the Miami Valley. In Ohio. The skeleton, it is calculated, must have belonged to a man 8 feet, 1 ½ inches in height. It was found within a half mile of Miamisburg in a locality which contains many relics of the mound builders. Edward Gebhart, and Edward Kauffman discovered it while they were working in a gravel pit...The bones have been placed on exhibition and many are the curious sight seers who have passed in wonder before them....Prof. Thomas Wilson, curator of prehistoric Anthropology, Smithsonian Institute, says of the find: "The authenticity of this skull is beyond any doubt. Its antiquity is unquestionably great, though it is impossible to have a good guess as to its age. To my own personal knowledge several such crania were discovered in the Hopewell group of mounds in Ohio...[51]

While digging a cellar near Elkwood Creek, John Winter excavated a giant mummy and discovered several interesting relics of great value. This find has created great excitement here, and crowds are flocking to see the scene. The mummy is that of a man of great stature, being over eight feet tall. It was wrapped in a winding sheet of skins and carefully sealed in a canoe shaped coffin.... At the head of this prehistoric giant was a tremendous stone ax, only such as could have been wielded by a man of wonderful strength.[52]

A remarkable prehistoric skeleton was unearthed the other day by Mr. R. A. Tomlinson near Londonderry, Ohio. Mr. Tomlinson was engaged digging into a gravel bed, and had penetrated about four feet below the surface when he discovered the bones. The skeleton, which was excellently preserved, was lying at full length on the left side, with its left hand under it. When lifted up the hand was found to hold a dozen darts of the finest workmanship. But it was the size of the skeleton which amazed those who saw it. When measured it was found to be only about an inch short of eight feet in length, and there can be no doubt that in life the man was fully eight feet in height and probably an inch more than that. The bones were massive, showing that the man was a giant in strength as well as stature. The skull was a third larger than an average human skull, and the lower jaw was abnormal in size and thickness. Hundreds of people have viewed the skeleton, and it will doubtless be preserved as a curiosity.[53]

The water has receded from the Tumlin Mound Field, and has left uncovered acres of skulls and bones. Some of these are gigantic. If the whole frame is in proportion to two thigh bones that were found, their owner must have stood 14 feet high. Many curious ornaments of shell, brass, and stone have been found. Some of the bodies were buried in small vaults built of stones. The whole makes a mine of archaeological wealth. A representative of the Smithsonian Institution is here investigating the curious relics.[54] *(Cartersville, GA, home of the Etowah Mound Group)*

Relics of a prehistoric age are being brought to light in Noble County. The find is in York Township, where workmen, excavating for a public highway, found the skeleton of an inhabitant of early days. The bones indicate that the person was fully nine feet tall. The bones are unusually large, and the position of the skeleton when found indicated that the person had been interred in a sitting position...Other discoveries in the same neighborhood indicate that York Township was inhabited years before the red man set foot on Hoosier soil. The relics will be preserved and further search made.[55]

Reflections on a Venerable Tradition

For reasons cited, it gradually became clear that American anthropology had not investigated the probability of unusual native lineages or royal lines. As a result of this and the problem of the early twentieth century executive ethnology at the National Museum, many questions regarding the true social order of prehistoric life began to emerge.

As this research went ahead, I made the acquaintance of Vine Deloria Jr., Standing Rock Sioux, legal consultant, scientist, author, college professor, lettered religious scholar, devoted husband, father, and as time progressed, a friend. I don't know if Vine would have liked to have been known as an elder in that the term has come to suggest a venerated tribal sage or some similar designation. As it was, he was a bit more ecumenical in that he tended to bring elders together by revealing to them subjects of common interest. So in a way he was an elder's elder. His approach to native anthropology was perforce emic; yet he could detach himself and prove his opinion worthy of inspiring an etic-minded academic.

It was Vine who suggested that in light of the ever-increasing loss of physical evidence, the collecting of a large body of accounts from all sources might be productive in bringing the fact of the existence of these ancient people to the foreground. His insight into the lives of Indian people brought home an acute awareness of how the native antiquities, internal and externally, have been taken from us and replaced with the transitory baubles of material living. He had begun this kind of specialized collection work in spite of obstacles many years before I'd met him. As our research discovered, the very tall folk were a facet of his continuing labor to educate all indigenous people into the rapidly changing ways of the social landscape.

In his passing on some of his rare accounts (and I felt a seasoned reluctance on his part to do so), Vine Victor Deloria would also extend some gentle advice on how precious these bits actually were to him. The collective memory of his people was of very special concern, and I marveled at how he had somehow mastered the art of resuscitating the fading ethereal nuances these bits originally carried. I knew intuitively that like all the truly great scholars, he shed many sweet tears privately for they he loved and felt compassionate toward. In this he was gifted with the skill of compelling his readers to reconsider things in terms of an Indian perspective as in this from his *Red Earth, White Lies*:

From talking with elders of several tribes, my understanding is that the Indians were and are describing people of more than average height. In fact, some elders as a routine matter have reported that the Indians themselves were much larger and taller.

Backing his words in some small measure are these from Charles Hudson:

Early European observers in the Southeast often remarked on the large size of male Indians. They described them as being frequently over six feet tall and seldom below five feet eight or ten inches...quite large by European standards of the time because Europeans then were smaller than they are today...[56]

Also this from anthropologists Prince and Steckel:

Historians often portray Native Americans as merely unfortunate victims of European disease and aggression, with lives in disarray that followed the arrival of Columbus and other explorers or conquerors. The data we analyze on human stature show, in contrast, that some Native Americans such as the equestrian Plains nomads were remarkably ingenious and adaptive in the face of exceptional demographic stress. Using anthropometric data originally collected by Franz Boas, we show that the Plains nomads were tallest in the world during the mid-nineteenth century.[57]

Figure *"Kots-a-to-ah" or Smoked Shied, as pained by George Catlin on the Red River of Texas circa 1830s. Says Catlin "Another of the extraordinary men of this tribe, near seven feet in stature, and distinguished, not only as one of the greatest warriors, but swiftest on foot, in the (Kiowa) nation. This man, it is said, runs down a buffalo on foot, and slays it with his knife or his lance, as he runs by his side!*

The Influence of Academia and Non-Native Investigation

I learned from Vine that over time, many people have come to look to non-native academics for expertise on Indian culture, history, and tradition. The rigors of ethnology however do not yet include a comprehensive understanding of indigenous philosophy and spirituality in the pan-tribal sense, tending rather to record and comment on tribal social structure, rites, rituals, and old stories often reviewed selectively, eliminating troublesome anomalies. Even now, North American native people cringe at the shallow interpretations of their traditions as promulgated by collegiate professors that spend a few summer weekends on tribal lands only to portray themselves as experts on Indian culture on the autumn campus.[58]

In the nineteenth century there was one man who did a great deal to both further and hinder Indian traditions. While marrying a woman of native stock, Henry Schoolcraft nevertheless reported on the people in a general way thus:

The Indian has a low, bushy brow, beneath which a dull, sleepy, half-closed eye seems to mark the ferocious passions that are dormant within. The acute angles of the eyes seldom present the obliquity so common in the Malays and the Mongolians. The color of the eye is almost uniformly a tint between black and grey; but even in young persons it seldom has the brightness, or expresses the vivacity, so common in the more civilized races.

—Bureau of Indian Affairs, Philadelphia, 1852

This kind of ridiculous prejudice underscored the tone for the unbridled continuation of not only the misanthropies foisted on American Indian people, but the earthwork debacle as well. Because of such typecasting prevalent in the 1800s, many teachers even through the twentieth century unwittingly transmitted disingenuous versions of prehistory, unintentionally misleading their students. This has culminated in a proportionate loss in the inclusion of Native American experience. An unconscious conservation of nineteenth century values to this day influences many aspects of American archaeology. In his Foreword to Thomas's veil-lifting *Skull Wars*, Vine expresses this as a personal epiphany:

Why didn't I know these things? How could I not have been skeptical of apparent truths so easily voiced by archaeologists when it seems plainly evident that many of their cherished doctrines are simply speculations that have become doctrine only because senior professors prefer to believe them?

Before the ascendancy of the academic influence, the accounts seemed quite honest and matter-of-fact. Although educated men of the community opened many graves, only a few scholarly measures were applied toward the recording of site contents. Convinced that a race of physically exceptional people was a well-established aspect of prehistory, the post-Revolutionary generations took it for granted that the larger stature was commonplace enough to take the bones in stride.

An ancient graveyard was discovered in 1820…Dr. Albert Thayer dug up some of the bones, and all indicated a race of beings of immense size.[59]

Skeletons as they are found articulated in the grave may often be a good indication of approximate height in life, but may not necessarily be relied upon for precise measure due to the common condition of decay, grave collapse, or simple displacement through the invasion of burrowing moles, groundhogs and foxes. People observed this no doubt, and avoiding details, left their written impression accordingly.

…One of the skeletons found…had its arms placed…in the same manner that a dead person is laid out in the present day; but the arms of another, (who appeared to have been a person of gigantic size,) which was found a few days previous, were extended above its head.[60]

The Tall Man as Champion

The odd thing about large men in world history is that in times of warfare, they were frequently the ones selected first—the 'champions' of tribal or royal systems, as written in Samuel 7:4:

…And there went out a champion [of the camp of the Philistines] named Goliath…whose height was six cubits and a span.

This traditional practice of putting the big men to the front is believed to have radically depleted the gene pool among the older European and Asian genetic lines, reducing the average height of modern man to something less than it would naturally have been. Biblical David slew tall Goliath, effectively doing his part to eliminate an ancient lineage of very tall men believed to have inhabited the Middle East.

In this thought, it seemed pertinent to include this interesting piece regarding the early Pilgrim struggle against the native men:

The English party consisted of but eighteen; but they were heroic men. Carver, Bradford, Winslow, and [Miles] Standish were of their number. Four muskets only were left within their frail intrenchments [sic]…A very fierce conflict now ensued. The English were almost entirely unprotected, and were exposed to every arrow. The Indians were each stationed behind some large forest tree, which effectively sheltered him from the bullets of his antagonists. Under these circumstances, the advantage was probably, on the whole, with the vastly outnumbering natives…their bows were of great strength, and their arrows, pointed and barbed with sharp flint and stone, when hitting fairly and in full force, would pierce even the thickest clothing of the English…There was one Indian, of Herculean size and strength, apparently more brave than the rest, who appeared to be leader of the band. He had proudly advanced beyond any of his companions, and placed himself within half musket shot…He stood behind a large tree, and very

energetically shot his arrows, and by voice and gesture roused and animated his comrades. Watching an opportunity when his arm was exposed, a sharpshooter succeeded in striking it with a bullet. The shattered arm dropped helpless. The savage, astounded at the calamity, gazed for a moment in silence upon his mangled limb, and then uttering a peculiar cry, which was probably the signal for retreat, dodged from tree to tree, and disappeared. His fellow warriors, following his example, disappeared with him in the depths of the gloomy forest.[61]

Roles of Chieftains

To see his face, one had to look up as one had to look up at the stars at Grandfather the Sun.[62]

A distinct impression received after collecting a large number of narratives was that these people of stature often enough seemed to have been given prefectural duties and responsibilities. Vine first made me aware of this through the writings of Ella Clark:

In those days [early times] the Indians were also taller than they are now...and their chief was such a giant that his warriors could walk under his outstretched arms. [63]

In his *History of Long Island* published in 1902, Peter Ross quotes Gabriel Furman regarding a chieftain of the Montauks:

...Although that nation has now (1827) dwindled to a few miserable remnants of a powerful race who still linger on the lands which were once the seat of their proud dominion, yet their traditional history...informs us that their chief was of gigantic form, proud and despotic in peace, and terrible in war. But though a tyrant to his people, he yet protected them from their enemies and commanded their respect for his savage virtues. The praises of Mongotucksee are still chanted in aboriginal verse to the winds that howl around the eastern extremities of this island. The Narragansetts and the Mohawks yielded to his prowess and the ancestors of the last of the Mohicans trembled at the expression of his anger...[64]

An exceptional group of very tall and strong men seated at the apex of the old social-political prehistoric order has been forgotten; and when their remains were found, the accounts were eventually filed away as in these examples from the New York Times:

The mound is 50 feet high, and they dug down to the bottom. It was evidently the burial place of a noted chief, who has been interred with unusual honors. At the bottom they found the bones of a human being, measuring 7 feet in length and 19 inches across the shoulders...[65]

One of this number had bead and shell decorations, which, together with its extreme height, points to the fact that it must have been the powerful old chief Kineawaugha, whose descendents still own farms along the shore.[66]

In those old social systems, the aspect of stature seems to have been deliberately protected through selective rites, with the taller, stronger males honored through ascension to positions of social leadership, as in these examples:

The chiefs of the province of Chicora, a portion of what is now South Carolina, were famous for their height, which was supposed to prove their royal blood...[67]

The ideal personages embodied in tall chieftains, social heads, military captains, etc. persisted by observing the arrangement of burials within the tombs. Time and again these accounts establish a single burial of royal implication found interred with a number of others having average height.

The graves were grouped around a centre one in which the skeleton measured seven and one-half feet.[68]

A large quantity of human bones was discovered in a fissure in the limestone near the United States Coast Guard lighthouse. A crude tomb of black stone slabs, of a formation

not known on the island, was found many years ago beneath the roots of a huge stump. Eight skeletons were found, one measuring over seven feet in height.[69] (Erie County, Ohio)

The evidence suggests an honorable tradition among the ancient bloodlines. This one was originally entitled Giant Chief Unearthed in Mound West of City (Licking County, Ohio):

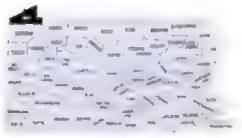
Prof. J. H. Reamount of Coshocton, Friday completed an excavation of a mound on the Himal farm near the dugout between Newark and Granville (Licking County) and found the bones of eight skeletons...One of the skeletons measured 7 feet and 6 inches in height and 12 inches from the point of the chin to the forehead. Another skeleton was that of a child. Most of the bones are well preserved.[70]

Again, the impression of the excavators was that the tall ones had some significant influence among their people as in this find 25 miles south of Cincinnati, Ohio:

At Petersburg, Ky, (Boone County)... an excavation...has brought to light a peculiar find; it being a strange-looking Indian grave...made of stone and clay...about three feet in height and fully nine in length. Within this rude vault lay a giant human skeleton that measured seven feet two inches [in] length. The bones were all of large proportions, and the monstrous skull, with teeth perfect and intact, was, more than half an inch thick at the base... The air had scarcely reached the receptacle when the bones broke and crumbled into dust. Evidently the remains were those of not only a giant among men, but a leader of his people, judging from the remarkable care with which they bad been laid to rest.[71]

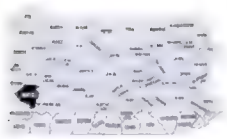
Human bones believed to have been those of sixteen mound builders were found at East St. Louis (St. Claire County) to-day by workmen who were digging an excavation for a hay warehouse. One skeleton was walled up in stone tomb eight feet high. It was that of a man apparently seven feet tall. [72]

In 1783, in the village of Sterling Run, 17 human skeletons were dug up (presumably Indian) while excavating for a cellar. One measured seven and one-half feet tall. One skeleton had a stoneware or clay pipe between his teeth as if in the act of smoking.[73]



Among the skeletons was one of a giant, side by side with a smaller one, probably that of his wife. The arm and leg bones of this native American Goliath were about one-half longer than those of the tallest man among the laborers; the skull was immensely large, the lower jawbone easily slipped over the face and whiskers of a full-faced man, and the teeth were in a perfect state of preservation...[74]

It was forgotten accounts like this that nurtured the idea of a race or robust sub-racial group engaged in closed marital practices.



On August 21st, the twentieth and best preserved skeleton was taken out... femurs [sic] measured twenty-one inches...The skeleton, as it lay, with the lower bones of the feet gone above the ankle, measured six feet three inches; allowing four inches for the neck and six for the feet, would show the man to have been over seven feet; the thigh bones alone revealed a man of extraordinary size. Again were the headliners happy. This was "the King of the Tribe."[75]

In 1824, near an old fort, the outlines of which are still visible, on the bank of the creek adjoining the Homer cemetery (Licking County, Ohio), a very large human skeleton was found. It is stated that the jaw-bone [sic] would go over the face of the largest man present, with two hands placed between. This might have been some pre-historical Indian chief, and if he wielded influence and power in proportion to his size, he was a mighty man among the red men.[76]

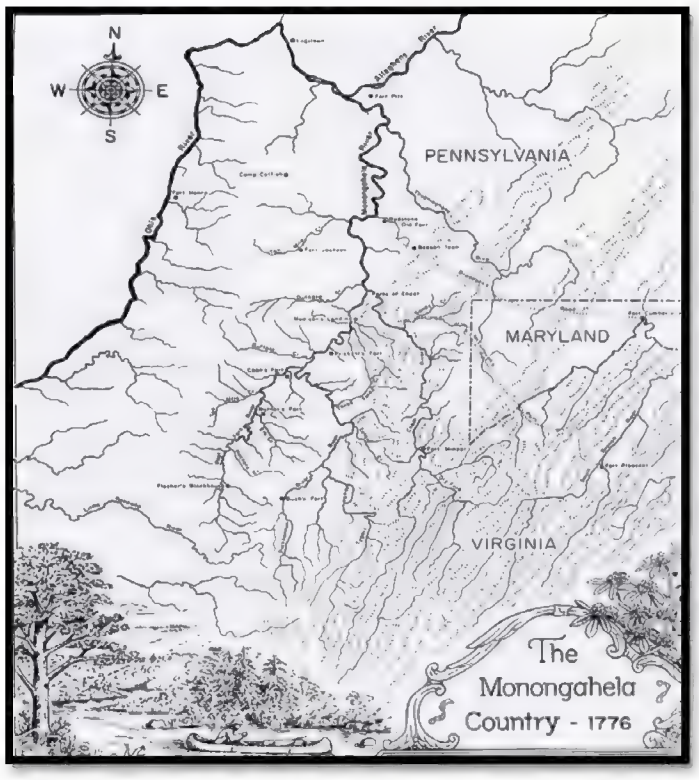
...in about 1879, a group of archeologists and scientific observers from Ohio and New York, along with a few local physicians, excavated the burial ground (Jennings County, Indiana). What was uncovered astounded them all. They uncovered a man that was believed to be nine feet tall wearing much jewelry.[77]

In another article regarding the same dig, the skeleton measured over nine feet, and a mica necklace hung about the neck. The remains were stored in a local grain mill, and were swept away in the great flood of 1937. In addition, it would seem that height was accompanied with other criterion for coming into power, special qualities usually acquired through experience as described by Thomas Ashe in 1806:

The remarkable size of the skeleton would signify that the Indians of every time were fond of associating in their chiefs, physical as well as mental endowments. That this king should unite a gigantic form to wisdom and intrepidity of heart appears to have been ever their favourite principle. Even the few scattered nations which still remain, and whose monarchs are elective, betray this passion in their choice, and pay much more deference to a prince of inordinate stature than to one of common magnitude.

The present chief of the Osage, a warlike nation inhabiting the borders of the Missouri, is full seven feet high, and every way proportionate; a distinctive qualification well known of various other American chiefs. [78]

The Mound Builder Legacy



"It is difficult for those of the present day to realize the extravagance of the mysteries and the wildness of the fancies with which the colonists of Virginia, even for several generations, invested in that part of the world that laid beyond the mists of their mountains...The geography beyond the Blue Ridge was almost a blank; the hydrographic system of the Mississippi was unknown; and who could have imagined that beyond the azure boundaries on the sky, to which the colonists looked with constant questionings and imaginings, there laid the breadth of three thousand miles of continent? The geographical fable of the West had as many interpretations as the imagination could give it. ...there were stories got from Indian tradition, which even intelligent persons in Williamsburg believed, of Titanic races, of men ten feet high..."

The Virginia Tourist. Sketches of the Springs and Mountains of Virginia [79]

The physical aspect of the Mound Builder legacy was in jeopardy from the outset of ever westward-pushing intrusions. The European man and his budding social science lacked the cultural education to respect cemetery settings ancient or recent. The mound works were seen more as treasure troves than private reliquaries except to the few who possessed conscience. The entire problem hinged upon a lack of protection extended to both the people and the antiquities of their land. From the beginning, houses and trading posts appeared right atop ancient burial works:

...The spot as we said had been covered by Joshua Kelly's residence, which was built on an Indian mound in 1828...when digging the foundation for the chimney, they exhumed a skeleton of a ferocious warrior who must have been seven and a half feet high, and whose lower jaw, fitted to an ordinary man's completely enveloped it.[80] *(Lawrence County, Ohio)*

Through dissociation with the indigenous folk, the European man brought confuting testimony to the interpretation of the mounds. The meaning attached to the term 'mound builders' was at first intended to designate a lost race that came to be defined through Indian legend, atypical skeletons, and rare artifacts. But as knowledge of the earthworks intensified and many diverse theories arose, the mounds no longer were synonymous with a forgotten or lost nation. The remains of very tall people began to get homogenized with the countless others, losing their special status before disappearing altogether. Antiquarian logic dictated that if there was a race of giants, they all would have lived and died together, making it an easy matter to prove their reality in native history. But numbers of very large human remains interred together happened only occasionally, and such sites were fastidiously burgled threadbare to obliteration for their priceless bone treasures.

In their *Complete History of Illinois from 1673 to 1873*, Davidson and Stuvé are careful to note that the ancient mortuary works of the mound builders, while having been used as burial sites for the more recent Indians, nonetheless were distinguishable because the skeletons of the older mound builders were of larger stature. Illinois, it should be pointed out, was remarkable for its archaeology yielding the taller stature as in this instance:

Excavations of these piles of earth (Lake County, Illinois) have revealed the crumbling bones of a mighty race. Samuel Miller, who has resided in the county since 1835, is authority for the statement that one skeleton which he assisted in unearthing was a trifle more than eight feet in length, the skull being correspondingly large, while many other skeletons measured at least seven feet...Many of the skeletons found near the lake shore were of unusual size, but were probably those of Indians rather than Mound Builders. 81

As it turned out, this was an observation that passed the test of time. Regarding the commonality of many burial mounds, we also have this from 1886:

In Ohio, the number of mounds, including enclosures of different kinds, is estimated at about 13,000, though it requires the greatest care to distinguish between the mounds proper and those subsequently erected by the Indians. [82]

These observations were fine and telling, yet over 100,000 mound works were estimated scattered throughout the Eastern United States, and separate investigations saw political expedience to make them of a single origin. After all, Native people were being thought of as a single entity or race that needed to be eliminated from the land. Having no centralized indigenous cultural authority to defend their importance reasonably for the aggressive European battering ram, early archaeology bore this as an opportunistic mandate giving the go-ahead to eliminate everything Indian from the land. For many decades after the American military had done its best to destroy the living Native way of life, antiquarians and farmers similarly did their unwitting best to destroy the Native antiquities.

Now modern archaeology has necessarily inherited the ruination, with Native people finally given a voice in Congress. Formalized archaeology is rarely permitted to perform excavations without violating the spirit of NAGPRA. Yet spoiled for over 200 years through ignoring Native rights, the science has less inclination to apologize for past indiscretions, and some former archaeologists who specialized in excavation have moved into other avenues of research. All this was far too late in coming because whether professional or not, sloppy, amateurish work hallmarked the high point of the era's chaotic excavations.

After removing about four feet from the surface of the hill, several small pieces of bones were thrown out by the shovel. On closer examination the hill was found to be an ancient mound or burial place of an extinct race of large stature. The bones taken out would indicate a body of seven and one half feet in height when living. The skeleton was in a horizontal position.[83]

The Native Record

Cusick's Iroquois; Heckewelder's Lenape

In his classic *Six Nations* (1825), Tuscarora David Cusick (1780-1840) writes that when the Great Spirit made the people, some of them became giants. In Cusick's time the Iroquois and other tribal groups understood such things to be a part of their social fabric and history. On more than one occasion some tribes had to organize to defend themselves against formidable warriors whose numbers, size, and strength seriously threatened them. It seems that the tall people at least shared the status of being the first inhabitants of Indian memory, and that the smaller-in-stature folk lived among or in proximity to them from remotely ancient times. The Tall Ones tended to live together, consolidating their presence, as with the Lenape Andaste, and the Siouan Osage. Later we see how these two key tribes may have had a common ancestry originating in the Ohio Valley.

Cusick's writings along with those of missionary John Heckewelder regarding the Lenape record cited ahead are priceless today. This is especially true in view of the unfortunately questionable history

submitted to Indian people by such men as Constantine Rafinesque in the nineteenth century, admitted by the Smithsonian's Cyrus Thomas, as will be touched upon.

Pioneer, Township, and Old County Records

"A pioneer relates that whilst plowing in a field adjoining it [the Miamisburg Mound attributed to Adena], he discovered a grave of extraordinary size, which proved by actual measurement to be not less than ten feet in length. Upon one occasion, after a heavy storm had swept over the vicinity, a massive oak tree was up-rooted and from its bed came up a gigantic skeleton complete. Owing to some neglect, however, it was not preserved." [84]

While the early French, English, and Spanish accounts of men possessing remarkable physical attributes was corroboration for the legendary existence of the Tall Ones, the larger body of evidence was found in the records of the early tomb break-ins. A little before 1840, after nearly any threatening native presence east of the Mississippi was eliminated, a second generation of post war pioneers had established towns and farming interests where trading posts and hamlets once stood. These settlers had their own intuitions and theories about what lay within the mysterious mounds and "inclosures". In the generation that followed them, what was once ignored or plowed over became valuable property.

In removing the gravel bluffs...for the construction and repair of roads, and in excavating cellars, hundreds of human skeletons, some of them of giant form, have been found. A citizen of Marion County estimates that there were about as many human skeletons in the knolls of Marion County as there are white inhabitants at present![85]

An indeterminable number of old records reporting on very large skeletal remains are hidden in small libraries all across the United States and Canada, and ferreting out these bits along with their transcription requires patience. Often, only a small bit is gleaned from reading through scores of pages, although a rich resource seems to come through older township and county records. Many of these were quoting from diaries and letters that were combined for posterity in the late 1700s and early 1800s, but weren't widely known until they were published in the latter half of the nineteenth century. Says Vine: *"Some of these old county and regional history books contain real gems because the people were not subjected to a rigid indoctrination about evolution and were astonished about what they found and honestly reported it."* [86]

On the John Pomeroy place, upon the second flat of Conneaut Creek, are the traces of an ancient mound, such as exist in Girard, Springfield, Harbor Creek, Fairview, Wayne, and other townships of the county. It is circular in form, inclosing about three-fourths of an acre. The embankment, when the country was cleared up, was about three feet high by six feet thick at the base, with large trees growing upon it. One of these trees, a mammoth oak, when cut down, indicated by its rings an age of five hundred years. Beneath the tree the skeleton of a human being was taken up which showed to a verity that giants lived in those remote ages. The bones measured eleven feet from head to foot, the jawbone easily covered that of a man who weighed over 200 pounds, and the lower bone of the leg, being compared with that of a person who was six fee four inches in height, was found to be nearly a foot longer.[87]

Concentrations of Evidence

Concentrations of very large skeletal remains may have indicated powerful family lodges from where young adults were sent out to preside over villages. A good example of these gemmy bits is from the Muskingum Valley in Ohio, which seems to have had a great family whose sons and daughters may have been assigned authority over districts and tribal groupings. Old printings like Indian Lore of the Muskingum Headwaters of Ohio were helpful.

About 1840, J. D. Workman opened a small earthen mound on his farm, near Plainfield (Linton Township, Coshocton County). Only a few stone relics were found. Another similar mound found about two miles farther down the valley was excavated by a man named Weslet Patrick. A few bones were found belonging to a human skeleton. The bones were of an unusually large size indicating the skeleton to have been fully seven feet long.[88]

From the library at Zanesville, Ohio:

As we proceed up the valley of the Muskingum, the first large mound we find is the one at Taylorsville, on the summit of which the late James Taylor erected a dwelling house. In excavating the cellars of this house, several human skeletons were exhumed, the thigh bones, according to the estimate of the late Dr. Rhodes, indicated men eight feet high...[89]

If tall people were cherished as a practical aspect of the social fabric, it would follow that a system of special civil unions would have been a part of the people's customs going back into the deep past. From Muskingum County, Ohio came this report of a dig containing the remains of what would appear as mated individuals whose lives were ended at the same time for reasons we may only speculate over:

When at the depth of seven and a half feet in the north trench, [we]came upon two enormous skeletons, male and female, lying one above the other, faces together, and heads toward the west...At about the same depth in the west trench we found two more skeletons, lying two feet apart, faces upward, and heads to the east. These, it is believed, were fully as large as those already measured, but the condition in which they were found rendered exact measurement impossible.[90]

The pioneers thought that some of the earthworks were as ancient as could be concurrent with human habitation in America. After Thomas Jefferson's "controlled" investigation of a mound near or on his own property in Virginia in 1784, the era of mound excavation began. In actuality, whites had disturbed burial mounds some time prior to Jefferson, even from the early English colony of St. Mary's in Susquehanna territory. The settlers were summarily warned and asked to leave.[91] Though criminal now, Jefferson's methods were exemplary compared with the indiscretions performed by the public and private citizenry for many years after his time throughout the eastern states.

Upon a mound just south of the village green in Lodi (Medina County, Ohio), Judge Harris erected a dwelling about 1830, making valuable discoveries in the course of his operations. When the first settlers came, the mound was covered with large trees, among them several black walnuts over two feet in diameter. In digging the cellar, nine skeletons were found, men of large stature.[92]

There were mounds situated in the eastern part of the village of Conneaut and an extensive burying-ground near the Presbyterian church, which appear to have had no connection with the burying-places of the Indians. Among the human bones found in the mounds were some belonging to men of gigantic structure. On examination in 1800 they were found to contain human bones, invariably blackened by time, which on exposure to the air soon crumbled to dust.[93]

Conneaut [pronounced kon'-nee-ot] is on Lake Erie in extreme northeastern Ohio (Ashtabula County), and their library is practically a stone's throw from the lake, so it was a pleasure to take in the land and imagine what it looked like way back when. In some of these old accounts (as the one above stemming from an original text around 1800), the import of the writer's impressions is yet conveyed, as though the passage of time could not diminish the wonderment of the discoveries.

The skull was as large around as a half bushel measure, and Dr. McCormick estimated the height of the man, judging by the bones of the leg, to be at least nine feet and six inches...Many

of them were giants in stature, while some of the skeletons are of the smallest type of humanity. Several skulls are fitted with plates of false teeth which are apparently cut from the skulls of other men.[94]

The work is being carried out slowly at Martins Ferry [Belmont County] for fear that some of the precious relics be lost or overlooked. One skull which has been found is extremely large, nearly twice as big as the modern normal, and the skull seems higher than would be expected of prehistoric man...Bones have been found in great plenty, which causes some to think that the tumulus was not so much erected to the memory of a great chief as it was to a tribal cemetery. However, it may have been that captives were sacrificed on the mound-tombs of the chief to be his servants in the spirit world.[95]

Enough people in possession of the stature of seven feet would occasionally produce a colossus of a man by any logical reckoning. The following was titled Prehistoric Remains, and seems to describe a person whose height, complemented with fitness and agility, would have made him a formidable figure to encounter either socially or on the battlefield. It should be kept in mind however that disarticulated skeletal remains may or may not be good indicators for determining height in life.

West Virginia, venue of many Adena sites, also boasted concentrations of tall people.

The thighbone was taken charge of by a local physician and after measurement and comparison with others, it was found to belong to a man about 9 feet in height.[96]

Revisiting Sacred Ground

The latter day tribes living in the region of many earthworks are not known to have taken anything away from the old burial mounds, but occasionally interred an individual into the ancestral sepulcher. This compounded the theories of some early archaeologists with complexity in that such "intrusive" burials lent difficulty to precise dating. Native people saw the mounds as points of spiritual accesses or loci for admittance to the next world. In this point of view, they saw the mounds as sanctums that translated to hallowed ground for both the living and the deceased. As an inviolate sanctuary in the journey to the happy afterlife, each burial mound's sacred status was reinforced by the transmigrate activity of the spirit of the departed. In this wisdom, the subtle, inward spiritual flow of the resting places was not to be disturbed or violated in any way.

This notion of a holy place penetrated the understanding of a few of the more sensitive among the whites, and at times some pioneer or second-generation settler chose an Indian mound to be his tomb. His family however, having less knowledge of how to approach these sites for fresh interment, exhumed without intent. The three following accounts speak of the remains of very large individuals discovered in the undertaking of preparing such new graves. These three pieces came from Huron County, Delaware County, and Zanesville, Ohio.

The discovery of the bones was made by Cornelius Springstead, sexton of Fitchville cemetery, while he was engaged in digging a grave for the remains of John Laughlin, an aged pioneer resident of Fitchville...The cemetery is located on a high piece of ground, and the Laughlin lot is located on the highest point in the cemetery, a sort of a mound...When the skeleton was finally entirely uncovered it was seen to be that of a giant man, which, when measured, proved to be about eight feet in length. Springstead is a man of average height, but the hip bones of the skeleton were found to be fully six inches longer than his are. The other bones of the skeleton were proportionally long.[97]

Still another of these mounds was on the old Carpenter farm, in the north part of the township, and embraced in the family burying-ground. When Capt. Carpenter had occasion to choose a site for a graveyard, upon the death of his wife, be selected the

spot where this mound had been built in the "dim ages past." In grading down the mound...and leveling the ground, a human skeleton was found of an unusually large size. Mr. Gillies, who was present, and who was a man fully six and a half feet high, in comparing the thigh bones with his own limbs, it was admitted by those present that they had belonged to a man much larger than Gillies.[98]

The late Captain James Taylor prior to his death, ordered that his body should be buried in a mound situated on his farm... At the depth of four and a half feet, I found a human skeleton which measured six feet and two inches from the apex of the skull, to the knee joints—the legs below the knees, and the feet were not found...As to the size of the skeleton..., I think I cannot have made a mistake of more than one or two inches, if any...[99]

Looting as a Cottage Industry

Hastily scraping away the loose mould to a depth of some inches, the femur of a human skeleton was disinterred, and, in a few minutes, with the aid of my companion, the remnants of an entire skeleton were laid bare. Compared with our own limbs, the bones seemed of a size almost gigantic...[100]

Today, the earlier pilgrim and pioneer graveyards are gradually facing ruin after only 2-300 years. This may give us cause to better appreciate the burial habits of our aboriginal people, but also leaves us dismayed at the approach of our European forebears to preserve the past. In its wide-ranging dismissal of Indian accounts as superstitious, fanciful, and fantastic, early archaeology began to sever the native connection to the past as vital as head to heart. 'Dig and display' became the fashionable practice.

...Many of these skeletons have at different times been removed, disentombed to illustrate science and adorn cabinets of the curious. The skeletons taken from here have usually been of a size averaging far above that of common men. Several have exceeded seven feet.[101]

In spite of congressional inducements, American archaeology neglected the art of library preservation as well, and few were inspired to collect the descriptions of local digs probably because it was just an enormous prospect for untrained personnel! The slow millstone of time served to thwart the preservation of what ironically was never clearly understood in the first place. Like a cuckolded husband, the government was asleep to the problem until the indiscretions had gone beyond redemption. Many of the people's records spoke of skeletons more than average in size, but are not referenced by current anthropology due to the careless abandon of the early residents as in this bit from Indiana published in 1882:

No effort has been made in past years to gather together the pre-historic history of Noble County. No importance or value has been attached to disclosures of skeletons, the majority of citizens throughout the county regarding them as belonging to the Indians, and consequently, the mounds which have been opened in years past in different parts of the county were not carefully examined, and no doubt much interesting, and perhaps valuable information has been hopelessly lost..[102]

Saturday we were shown some interesting relics...which were found in a mound on the farm of Solomon Hill, Concord Township, Delaware Co., Ohio...Two human skeletons were also found in the mound, one about seven feet long...[103]

In arguably one of the oldest yet most overlooked library publications describing large skeletal relics (1850), Samuel Kercheral writes:

Near the Indian village described on the preceding page, on Captain Oliver's land, a few years ago, some hands in removing the stone covering an Indian grave, discovered a skeleton, whose

great size attracted their attention...Capt. Oliver measured the skeleton as it lay, which was nearly seven feet long. [104]

By the second half of the nineteenth century, and even as the government was flinching at the incessant looting committed by private individuals, the same fever for excavation had become institutionalized by a slowly increasing cadre of academics. Their concern was that the landowners, developers, and treasure hunters would obliterate everything before the proper controls for excavation were put into place. But there could be little enforcement of their well-intentioned albeit anti-Indian rights position, and the holocaust simply became more clandestine.

Buried under seven feet of earth near the base of this ancient tomb were found the skeletons of fifteen men, all above the normal height. They were seated in a circle about the tomb where their chieftain had been walled up. Despite the efforts to keep the bones together most of them were carried away by persons living nearby... [105]

In terms of black market dollars, these bones and their accompanying artifacts were of such value that most all were quickly spirited-off and sold to collectors everywhere. Grave looting went the way of backwoods capitalism, becoming a cottage industry.

Many curious onlookers observed the skeletons which mysteriously disappeared overnight, apparently stolen for greedy purpose. A lucrative market in "Indian relics" existed in the early nineteenth century. Artifacts from all over...were sold to travelers and purchasing agents representing Eastern museums. It was reported that hundreds of ancient pieces...were peddled... Some of the finest specimens were purchased by visiting German royalty and taken to Europe as curios. [106]

In the last two decades leading into the twentieth century, executive museum curators were decrying the fact that regional evidence of the ancient people was vanishing. The federal authorities realized that farming and entrepreneurial interests at an eagle's speed were decimating the antiquities. The value of archaeological artifacts went on the rise, and the pothunters were out in force, looking for treasure.

In 1879 and 1880 the people in the neighborhood of Charleston, Missouri, discovered that the pottery in which the mounds of this region seem to have been unusually rich had a considerable commercial value. A regular mining fever at once broke out and spread so rapidly that in some instances as many 25 or 30 men, women and children could be seen digging for pottery in one field at the same time. [107]

Albert Koch discovered mastodon bones associated with a stone artifact. Neither he nor anyone else at the time could believe that the artifact and the bones of an extinct species were contemporaneous. After exhibiting the bones in a sort of traveling show, Koch sold the bones to the British Museum and the artifact to a private German collector. [108]

One would think that it would be difficult to permanently misplace such evidence as the bones of giants—even of mastodons—but given the circumstances of what the market would bear, it became a simple matter.

Walter Hays Grosehart...dug three coffee-sacks about half-full of relics...He got the children to help him and gave them a penny or two for things they found. They worked at it for several weeks..."After that a good many other relic-hunters came here. I suppose at least twenty bushels of relics went out of here..." Rev. Nixon told Adam 0. Heck that he remembered Walter Grosehart...sold his relics for "a mighty big price" in Philadelphia and New York. [109]

The skulls and bones of the giants are fast disappearing, being taken away by curiosity hunters. It is the intention of Mr. Fredinburg to cover the pit up very soon. The pit is ghastly in the

extreme... From the appearance of the skulls, it would seem that their possessors died a violent death, as many of them were broken and dented.[110]

So the once abundant proof of the greater stature disappeared—even as our native people themselves were quite absent now, pushed to the western limits of 'civilization' by the Indian Removal Act of 1830.[111] The pressures of time in suit with a lack of properly skilled field workers left for posterity what appears a callous, profane, and systematic desecration of the tombs. Even though it had become a crime to trespass on federal lands in search of artifacts generations before the U.S. Congress created N.A.G.P.R.A., most of the mounds and related works were yet ripe for looting in that they were situated on private property.

A final example epitomizing the epidemic of loss, note how the vulnerability of physical evidence is amplified in the hands of amateurs:

An unfortunate stumble spoiled an ancient skeleton, and deprived some museum of a chance to get a fine specimen at Hamilton, [OH Butler County]. Mr. Tweedale, who gives his leisure moments to the pastime of bringing the contents of ancient mounds to the light, dug up a giant of old, whose skeleton was indubitable evidence that the person it once belonged to was over seven feet tall. Tweedale, with his valuable freight carefully encircled by his arms, was making his way home when he stubbed his toe, and the fall that ensued was disastrous. The rude shock simply pulverized the skeleton. There was nothing left of it but a pile of dust. The deceased giant of a former age, however, had found at least one sincere mourner in the Nineteenth century.—New York ... [112] *[last word illegible].*

The Early Science and its Expediencies

Period of Infancies

Of the races that preceded the [Iroquois] we have little information, and even that little is derived mainly from local antiquities. This evidence, fragmentary at best, shows that, in the far off past, nations unlike the red aborigines have arisen, flourished here, and disappeared. The story is one of missing links and replete with mystery.[113]

Words as these were read by the citizens of the later nineteenth century when very tall and strong men were commonly believed to have lived and the mysteries of a great prehistoric culture yet held the imagination. It was out of such an intellectual environ that American antiquarian practice had its infancy, inspired, but not driven by legends and folk tales at the onset, at times tempered with biblical constraints of timeline and the possible existence of giants.

From the outset of common memory, native people divided the Tall Ones into two basic groups, the good and the bad. In the beginning, both were cannibalistic, but the good giants later stopped this practice and began to live among regular humans. It was from their ancient mating practices that the later human giants found in the mounds were believed to have descended. [114]

In *American Monster*, Paul Semonin paints an interesting picture of the Puritan days in early American history, and the search for the American Incognitum, which identity slowly revolved around a very large tooth found along the eastern bank of the Hudson River. It was something near five pounds in weight, and although its crown was decayed on the root end, it was reported to be in excellent condition, resembling closely the eyetooth of a gigantic man. The tooth has now been lost, but is generally considered to have been that of a mammoth. Nevertheless, at the time the tooth seemed to corroborate the Native legends of the Wetuc or race of men who stood as tall as the tall trees, as reflected in this account entitled Wah-Zee-Yah—Tales of Fort Snelling:

Iron Members was going hunting, and when he was near Shah-co-pee's village, he met the Giant. He wore a three-cornered hat, and one side was bright as the sun; so bright one could not look upon it; and he had a crooked thing upon his shoulder...The Dahcotahs believe firmly the story of Iron Members. He was one of their wisest men. He was a great warrior and knew how to kill his enemies....[115]

To this we might add from the Hotcâk, this similar accounting of giants: "Not only are the Giants by nature man eaters, as their Hotcâk name Wángerútcge reveals, but male Giants are as tall as trees, four times the height of a man. On the other hand, Giant women, who are particularly noted for their beauty, are about the same size as humans. [116] And again this from Micmac mythology:

We find records of horrible man-eating giants called Kookweijik; and another family of enormous beings called Ooskoon Kookwesijek, —the liver-colored giants who return from their hunting expeditions carrying at their belts a string of caribou as easily as a Micmac could carry a string of rabbits. These tawny giants are friendly, as is shown by their dealings with a party of Micmacs recorded in Legend XVII; the party had been lost in a fog for several days in or near St. John Harbour, and afterwards held their powerful deliverers in faithful remembrance...[117]

Formalized Investigation

The Philosophical and Antiquarian Societies

The social philosophers (from the American Philosophical Society circular letter dated 1799) and the antiquarians (the American Antiquarian Society formed in 1812), had begun to abandon arguments stemming from the influence of Christian belief. The APS and the AAS formed the bipartisan nucleus for what was to become American archaeology, an externalized, objective, science-based discipline. But as

quickly as the two factions were amalgamating, so too was the groundwork being laid to renounce further conjecture aspiring to prove a special lost race in prehistoric America.

Perhaps the greatest literal exponent of the new investigatory theories was Dr. James H. McColloh, who suggested that neither a mysterious people from Asia nor one having known of the biblical flood created the enclosure mounds. This burgeoning expertise overshadowed Caleb Atwater's and Thomas Ashe's colorful intuitive theories (discussed ahead) through the new science's grace period. He believed that the ancestors of the Indians designed them, assuming, one would suppose, that these ancestors were not provably Asian in origin. McColloh published *Researches in America* in 1817, and in 1829, *Researches Philosophical and Antiquarian Concerning Aboriginal History of America.*

McColloh was only one among what would become a groundswell of enthusiasts subscribing to this theory, even in spite of the fact that centuries-old trees grew upon the enclosure mounds, indicating their disuse and disconnection from the living indigenous populations. When asked, Indian folk had little or no knowledge of the enclosure and geometric mounds, and this should have raised a red flag. But the toddling child *science* was already tramping through Indian sacred spaces with encouragement from his parent Manifest Destiny, and Indian knowledge or lack thereof only encouraged less and less Native consultation toward the provisions of context. Whether Native contacts intentionally withheld information is perhaps immaterial, as the unchallenged theory paved the way for a new concept in white-formulated anthropology having to do with racial categorization and the treatment of Indian legend as dubious.

To the archaeological congress of the early nineteenth century, already offended that the Christian scripture was brought to bear upon the interpretation of the burial mounds, the perception of extra-continental visitors was treated as outlandish, subsequently supplanted by the alternative theories of blossoming ethnology. Yet even denuded of any religious meaning, the wonderful legend of the lost race prevailed among the country folk by the single fact of the large skeletal remains. It is worthwhile to reiterate that having a firm genetic base in the stature of seven feet, even taller men possessing a healthy physicality may have lived throughout Illinois, Indiana, Pennsylvania, etc.

Morton, Gallatin, Squier, and Davis

In 1839, Samuel George Morton (1799-1851) published *Crania Americana* in which he sought to further the popular belief that there was but one genetically dominant race of aboriginal people, selectively comparing the skulls of aboriginal folk living in different areas of the Americas.[118] Although known as a strong supporter of polygenesis[119] theory, Morton seemed to be edging toward a more politically expedient monogenesis platform when discussing American aboriginal groups, and this could have triggered his eventual censor. Chief among other interested entities in the mysteries of American prehistoric anthropology was the American Ethnological Society, headed by Swiss-American Albert Gallatin, a wealthy financier who later became Secretary of the Treasury. Gallatin was a remarkably influential man during the early presidential administrations in spite of the fact that he was foreign born.

Founder of the AES in 1842, Gallatin had first entered the Ohio Valley in the late 1780s when few among even the Shawnee remained to resist William Henry Harrison and Mad Anthony Wayne. Though the people were nearly gone, their earthworks remained, giving Gallatin cause to reflect. He believed that the North and Central American Native groups were essentially related by language, and thus was born the idea of a linguistic unification for all pre-Columbian America. This gave him much theoretical resonance with Morton's interferences of one race. "He who has seen one tribe of Indians has seen all," Morton was quoted as saying.[120] Little did native people know what mischief was afoot and how difficult it would become to undo.

Although these men should never have collaborated, Gallatin joined forces with like-minded Samuel Morton. Their combined theories became quite compelling when applied to sustain the unethical actions of removal and ethnic cleansing. As is clear now but not then, Morton's findings were fraught with the exclusions peculiar to racism, and Gallatin's addition served as a clever distraction making Morton's claims appear more politically expedient. Morton reported that the mean cranial capacity of 144 Native skulls was 82 cubic inches. Much later in 1977, paleontologist Stephan J. Gould disagreed, reminding history that Morton's range was biased to the ancient Incan for the most. Later, this opinion was backed-

up by Penn Museum and Penn State anthropologists. Gould's reexamination of Morton's comparison between the European and Native American skulls destroyed Morton's 3 cubic inch disparity, in his day effectively employed as proof of European intellectual ascendancy.

Morton and Gallatin's work excluded the evidence of the taller class in that they either did not acquire examples or did not wish to for fear of complicating their theories. The Carnegie's Don Dragoo writes in the mid-twentieth century of a class of (especially) Late Adena that they had "...a large cranial capacity." But for the most, the more robust people's remains that were separated from their mortuary situations became lost, such as the one described below from here in Cincinnati.

In the skeletons found in the above mounds (Clermont County) there is a similarity...the maxillary bones are unusually large, and so are the femur, which would, in proportion, make a man eight feet in height. One of the largest skeletons noted by the writer was found in the Sand Ridge cemetery. The skull was in a good state of preservation, together with the teeth; all the rest of the bones were decomposed, with the exception of one of the femurs, which was unusually large. The cranium, etc., are now in the possession of the Ohio Medical College, at Cincinnati, Ohio.[121]

A skull of heroic size and singular formation has just been discovered among the relics of the mound builders in the Red River Valley...The skull in question was the only perfect one and near it were found some abnormally large body bones. The man who bore it was evidently a giant. A thorough investigation of the mound and contents will be made by the Historical Society.[122]

About 1846, spurred on also through disagreement with prominent antiquarian investigator Caleb Atwater from a quarter century before, the Ethnological Society asked George Ephraim Squier (1821-1888) to become their spokesperson and right arm. Squier was a twenty-five year old Ohio-based newspaper editor from New York by way of Connecticut. Shortly after his arrival in Chillicothe, Ohio, he found great interest in the ancient mound structures. Upon inquiring to find anyone else sharing the same interest, he met Dr. Edwin Hamilton Davis, and the two of them worked toward the compilation of the illustrated tome on the antiquities of the region, Ancient Monuments of the Mississippi Valley. The Ethnological Society desired to publish it, but shortly thereafter the task was given over to the newly formed Smithsonian Institute. Squier and Davis, while having excavated a few burial sites, didn't write about the taller stature although others found the evidence of such remains at some of the same locales highlighted by the two men's work. Partly because of this, accountings of the very tall people never entered into the professional literature until the Smithsonian's Annual Reports nearly a quarter century later.

Backed by the opinion of a European expert, and owing some fealty to Morton and the financier Gallatin, Squier saw an opportunity to proffer his opinion that the enclosure mound builders were of a different era than that of the familiar Indian folk. As Morton's conclusions mistakenly proposed an across-the-board unity among the aboriginal people of North America, his work was rummaged for highlights even by those close to him as shown in Squier's comment:

Dr. Morton, in his "Crania Americana"...states with respect to the ancient American skulls in general, that they're larger than those of the present Indians, and that they have a greater vertical and frontal diameter, a greater facial angle, and a greater internal capacity.[123]

Ironically, Squier's words may have served to keep the closing door ajar favoring the opinion of a mysterious and civilized race living in very ancient times. He put forth the understanding of the non-burial works being in principle separate from the burial mounds. In hindsight, Squier was not wrong in seeking support for a mysterious race of geometers and architects, for it was generally rumored that there was an ennobling period that preceded the present race as imperial Rome preceded the Dark Ages of feudal kingdoms.

Squier's beliefs soon had few advocates. As the mounds were quickly looted and dispatched of their existence, the academic archaeologists took center stage attempting to create a standing science that could be taught in a college setting. But the result only augured a greater disaster, for in their preference to begin again and acquire their own authority, the old discoveries were figuratively covered with lime and buried in paper coffins. Even today, academic evolution often translates to theoretical and informational loss once a new professor takes over a university chair. Although there was no shortage of aspiration in the nineteenth century, there was no system of checks and balances as the bookish seats seized the climate. The looting continued on private and public lands. There was yet little communication between townships and states, and unusual finds were still regarded as peculiar to the local site, kept segregated, eventually becoming lost. So even as the common pioneer diaries were being laid to rest incredulously, archaeology and mass publishing took over, and the newer generations had little alternative but to be unaware of any problem.

Squier died in ignominy, and his passing marked the end of an era. Had the man gathered the insight to look to larger remains as starting evidence for that special culture he sought to prove, perhaps his influence would eventually have opened a new perspective on research. When interest in leveling the earthworks took precedence over civilized anthropological science at the crucial Ephraim Squier juncture, the unusually tall man began his trail to oblivion, escorting the quality of public knowledge from genuine and factual to that of imaginary and anecdotal.

Besieged, the tall warriors and their chieftains lost their final and greatest battle, that of recognition as an ancient clan.

The Roots of Biological or Racial Determinism

"Attempts to import biological theories into sociology, from social Darwinism of the 19th century to the race theories of the 20th, have a justifiably bad reputation."—John Maynard Smith [124]

By definition, race means a group of people related by heredity, blood, or descent. That the Tall Ones were an actual race or subracial set among the pre-Hopewell Adena type is a logical hypothesis to start with because many Adena had the same physical characteristics as most of the Tall Ones, excluding extreme height. If these people traditionally made special arrangements for matrimony, such a custom would explain a fixed racial version. For the ethnologist of the previous two centuries, this could have signaled that the usual criterion determining the concept of race had an unexplored dimension.

There are quite a number of mounds, in the township, where the bones, and sometimes the whole skeleton of the human race have been found. The bones and skeletons found are very large, and some of the inhabitants think they must have belonged to a race of beings much larger in size than the Indians found here by the first settlers. [125]

Early in the nineteenth century and within a few years of the Conneaut Creek Valley discoveries, Caleb Atwater, then postmaster of Circleville, Ohio, published his personal findings on the contents of the mounds he had excavated. The great mound structure at Circleville was a monumental circle-within-a-circle, non-burial, and owned a rectangular attachment besides. The earthwork was in excess of 2000 feet (600 meters) by its long axis, and the town had its beginnings within its massive dimensions. Because of this, it rivaled England's Avebury, also within the ramparts of an ancient work Atwater's *A Description of the Antiquities Discovered in the State of Ohio and Other Western States* (1820) revealed much of the nature of the mound builder's handiwork including burial mounds, but was considered highly opinionated and lacking in the disciplines of science. He correctly notes (p.167) that some of the mounds "rise to a height of eighty and ninety feet." In spite of this, his drawing of Circleville is held to have been fairly accurate, unlike most of his other illustrations.

Atwater, whose drawings captured the interest of many, had Jefferson's curiosity, but not his refinements in method. Although neither of these men reported on giant men in a mortuary situation, Atwater did note very unusual artifacts, and was certain that the mounds amply predated the then indigenous tribes of the region, writing that the current Indian population was of Asian descent, and had relatively recently taken over the lands of the earthwork cultures. In 1524, the Spaniard Giovanni de Verrazano, having

explored parts of the eastern coastline, described the native people in the area of what was apparently aboriginal Lenape territory as having faces that tend to be broad, and large dark eyes, resembling the "Orientals."

Ironically, there was the occasional find that wanted to award hope to the belief in recent Asian immigrants. However, this idea immediately conflated with larger skeletal remains, and when the former was rejected theoretically, the other was hardly spared. The confusion may have arrived with Thomas Ashe, an Englishman and early contemporary of Atwater. Ashe ventured a tour of the new republic of the United States just after the death of George Washington. He writes around 1808 in his *Travels in America* of opening a grave in Ohio territory and finding "a parcel of brass rings cut, by an art unknown" bearing "characters resembling Chinese." Sums Ashe: "Of the skeleton I have preserved a small part...from comparison and analogy, the being to whom these remains belonged could not have been less than seven feet high..." [126]

Apart from Ashe being regarded by some scholars as incredulous, the problem with this discovery is that he may have been desecrating a relatively fresh grave. Even by the 1880s the belief in Asian visitors was strongly argued:

There are, however, some very ancient Chinese inscriptions, dating from about the fourth century before our era, which show a similar device. For this reason, Dr. J. F. Salisbury, of Ohio, has maintained that some connection existed between the mound-builders and the ancient Chinese. [127]

Modern DNA analysis, while not condoning the old method of observation to determine race, has confirmed a very ancient connection with Asian genetic codes among some, though not all, North American tribal descendants.

The infancies of science were nourished partly in efforts to prove or discount lingering Native legends. As late as two or three thousand years ago, the people carried a bright light down from antiquity that, while diminished in brilliance, yet illuminated for them a proud yet mystifying history. Baffling us today into a denial arising from cultural bias, the Native stories have never refuted the existence of a mighty race in olden days. Early gathering of oral tradition such as related by John Wesley Powell and reiterated by Henry Shetrone suggest that a group of Asian conquerors, the "yellow hoard," overran North America millennia ago signaling the fall of a great country that stretched from the Hudson Bay to the Gulf.. Perhaps related, this example collected by James Mooney (1861-1921), tells of the visit of very tall people from the west suggesting an Asian appearance:

James Wafford, of the western Cherokee, who was born in Georgia in 1806, says that his grandmother, who must have been born about the middle of the last century, told him that she had heard from the old people that long before her time a party of giants had once come to visit the Cherokee. They were nearly twice as tall as common men, and had their eyes set slanting in their heads, so that the Cherokee called them Tsunil´ kalu´, "the Slant-eyed people," because they looked like the giant hunter Tsul´ kalu´. They said that these giants lived far away in the direction in which the sun goes down. The Cherokee received them as friends, and they stayed some time, and then returned to their home in the west...

Except for the rare appeal they fostered, Native American stories were never given feet due to derision, diversion, and blockage. The nineteenth century saw that there was politic capital to be gained in over-simplifying and downgrading Indian culture and history. So in lieu of any contrary history, the National Museum seems to have emphasized the concept of a single race with spurs to dig into the mounds. It was by then academically safe to surmise the ancestors of the present people made the mounds, as discussed in the next chapter. But unlike today, in the mid-to-late nineteenth century this hypothesis dovetailed into politically expedient conclusions placing *all* Indians into one neat and socially related family tree ready to be transplanted anywhere deemed a proper arboretum.

So as time progressed, the assertion of one race gathered to itself a questionable basis in that the definition of Native people as a "race," both ancient and modern, was not formally undertaken. Assumptions were shaped through inept comparisons based upon external characteristics, largely of living people. To paraphrase David Hurst Thomas: 'Nineteenth century anthropology, embedded in conventional ideals, promoted an unformulated doctrine now termed Racial Determinism.'

The idea of Racial Determinism or, in the emic sense, biological determinism, transformed along with Darwinian theory in the early twentieth century, yet continued to correlate heredity with demeanor. The implication was that an individual's appearance could be understood through a careful study of his social history and similar observational deduction. Its appeal lay in its kinship to natural selection theory, and in principle could have elevated Atwater and Ashe's Asian surmise to the next level depending on popular opinion. This kind of thinking continued the preclusion of the tall kind from any hypothesis mostly due to two factors. The first was the ever-increasing scarcity of their already rare remains. The second was the professional observation that the type owning taller individuals (Walcolid or Webb's round-headed Adena), in comparison to the Iswanid[128] or long-headed type, didn't seem to appear at all in North America until around 1200-1000 years before the Common Era. But that is observational science—very valuable for the objective classroom while vulnerable to further data-gathering and interpretation.

Because of the philosophy inspired through the determining of race, there has never been consensus of agreement regarding where the tall Adena type came from: did they migrate to the Ohio Valley from some unknown locale during the late Archaic Period, or were they an offshoot of the indigenous long-headed people? If they were an offshoot, it would seem they produced a most distinctive skeletal series compared to the typical Archaic individual, and took over a vast and vital region for their living space in a very short span of time, wholly replacing them. This same approach of deduction through external appearances was proposed over the baffling geometric artwork of titan-size, non-burial earthen mounds found at intervals across the Midwestern landscape. In attempting to rationalize the architectural foundations of these superb and monumental works of the Mississippi and Ohio Valleys, the idea of a Central American influence again and again came to the foreground, provoking the new archaeology to bare its young soul before it had acquired any wisdom.

The Chichimecs are believed to be racially, if not identically, the same with our Mound Builders. The Mexican traditions name the Olmecs as the first of Nahua blood to colonize the regions north of the Tehuantepec isthmus, where they overcame a race of giants...[129]

Native legend tells us the ancestors of the Delaware people themselves overcame an ancient race of powerful giants, either paralleling or repeating the now mythical prehistory of ancient Mexico. Mexican sources relate very tall and powerful men residing there from ancient times. By the 1950s, a Walcolid/Adena connection to Mexico was believed though the evidence scant. But the Adena people, while owning some distinctive artificial skull traits peculiar to the Mexican (head binding) and the undeformed Asian (prominence of bone beneath the orbits) were never credibly seen as arriving from Mexico nor could they be distinguished otherwise as Asian in appearance. William S. Webb and his colleagues, noted later, couldn't find them north of Mexico in the earlier time frame using anthropomorphic evidence such as Webb's classic of late Archaic culture, Indian Knoll. The true mystery of the seeming sudden appearance of the Walcolid/Adena in the Ohio Valley is dealt with in succeeding chapters, influencing Racial Determinism's staying power through suspension of conclusion.

FOR THE INCREASE
AND DIFFVSION OF
KNOWLEDGE AMONG MEN
SMITHSONIAN
INSTITVTION
WASHINGTON 1846

The Smithsonian Influence

These [Smithsonian] men were in every valley, on every hill, north and south. They let nothing escape.[130]

...Prof. Ales Hrdlicka, internationally known anthropologist, flung another scientific conundrum to the assembled scientists: "Was there a pre-glacial American and whence did come?"...discounting tersely reported finds of "dwarfs" and "giants" there have been made discoveries demanding "special consideration and further study."[131]

From the late 1800s to the early 1900s and from the seat of authority created by the National Museum, modern social science has constrained the public imagination, downplaying evidence of extraordinary cultures characterized by people of remarkable demeanor in pre-Columbian America. Enjoining a defeasible party line, the nineteenth century Smithsonian Institution, grand interloper of ancient burial grounds, created a repository into which uncounted bones are believed stored—many of which may never be seen again. The controversial contents of the Smithsonian storehouses have caused their being off limits to any but privately appointed government-affiliated officials. Inquiries from seriously interested parties, including other museums and academics, are consistently ignored or politely shunned. Yet flying in the face of such vehement denial, The official Annual Reports again and again substantiate the fact of very tall Native people in measurable situation indicating significant leadership in life:

...Underneath the layer of shells the earth was very dark and appeared to be mixed with vegetable mold to the depth of 1 foot. At the bottom of this, resting on the original surface of the ground, was a very large skeleton lying horizontally at full length. Although very soft, the bones were sufficiently distinct to allow of careful measurement before attempting to remove them. The length from the base of the skull to the bones of the toes was found to be 7 feet 3 inches. It is probable, therefore, that this individual when living was fully 7-1/2 feet high. At the head lay some small pieces of mica and a green substance, probably the oxide of copper, though no ornament or article of copper was discovered. [132]

In the later part of the 1800s, the Smithsonian literally swept over the broad landscape of the eastern to middle U.S., and with moderate efficiency emptied and flattened the many Native mound and related works seeking their precious ancestral treasures.

Below the center of No. 7, sunk into the original earth, was a vault about 8 feet long, 3 feet wide, and 3 feet deep. Lying extended on the back in bottom of this, amid the rotten fragments of a bark coffin, was a decayed human skeleton, fully 7 feet long, with head west. No evidence of fire was to be seen, nor were any stone implements discovered, but lying in a circle just above the hips were fifty circular pieces of white perforated shell, each about 1 inch in diameter and an eighth of an inch thick. [133]

A skeleton 7 feet 6 inches long was found in a massive stone structure that was likened to a temple chamber within a mound in Kanawha County, West Virginia, in 1884. [134]

Much of the work was outsourced to local groups of men having antiquarian and archaeological interests. Although they were town fathers, professionals etc., nearly all were inadequately trained for the work. Oftentimes a single swath would be cut through the center of a given burial mound (see figure 1) to hasten the effort. Many of the skeletal remains were inadvertently destroyed due to their delicate condition, and virtually no plaster of Paris impressions were taken (which surprised me). Partially mummified and yet-clothed skeletal relics were left to decay and rot in the rain and sun. In sum, most of the Smithsonian-excavated burial sites were simply left to the ruin of a hasty departure, dooming the last vital evidence for the great kingly chiefs of old, with wives, servants, and subjects.

Near the original surface, some 10 or 12 feet from the center, on the lower side, was discovered, lying at full length on its back, an unusually large skeleton, the length being something over 7 feet. It was all distinctly traceable though it crumbled to pieces immediately after removal from the hard earth from which it was encased. [135]

Mound Group, Dunleith, Illinois

"Near the original surface, 11 or 12 feet from the center, on the lower side, lying at full length on its back, was one of the largest skeletons discovered by the Bureau agents, the length as proved by actual measurement being between 7 and 8 feet."

Finding skeletons encased in clay or hardened earth made their measurement (anthropometry) a distinct aspect of the science worthy of future reference even by these semi-professional men. It bears repetition that it is puzzling why no lime plaster impressions were made, but moreover, why more sketches and photographs weren't taken. It is apparent these men felt pressed for time, and frankly didn't want to be troubled with the painstaking details of real science—including whole removal for museum study. Combing through the Museum's old Annual Reports has been an education, raising a number of questions regarding the modern Smithsonian's repeated denials of specific, albeit lacking-in-detail nineteenth century finds. Interestingly, there were few or no such denials until the tenure of Aleš Hrdlička, early twentieth century head of anthropology at the Museum. Thus an important—perhaps pivotal question is raised: Why would this gentleman discount the existence of relics carefully recorded in the field reports of his predecessors John Wesley Powell and Cyrus Thomas? Was Hrdlička simply an apologist ignorant of his own reliquary's contents, a rank materialist who could had not taken time to search the collections, or was there something darker creeping insidiously into American anthropology at the highest levels in the early twentieth century?

Through example after example we clearly begin to see how official substantiation of a rare prehistoric cultural entity was allegedly uncovered in the field, relegated into some frame of reference, finally maneuvered into oblivion to the accolades of a minority based in political Virginia.

Holocaust of the Antiquities

Toward its end, and sponsored to some extent by an act of Congress, a nearly utter destruction of the remaining ancient sacred sites was enacted. At its outset, as communities grew post-1800, and as more territory was prepared for farming and towns, the sanctuaries and memorials to great leaders began to disappear forever. Native people believed a direct connection between the resting place and the spirit-lands beyond, even as the tomb was the womb of rebirth into the Land of Abundance. The callous deconstructions performed by the whites separated the two worlds further, conjuring up the belief in angry ghosts, but more practically, the loss of the most sacred ingress. In shock from the continuing displacement even from Washington's time, the native people understood the precious peace of their ancestors to be ruined. No quarter was spared: no state, county, or township was excluded. So in spite of

the sanctity enforced about the tombs for untold centuries, the new landlord plowed forward with resolve in a political cleansing established to drive out both the living and the dead in the name of 'civilization' and

Spring Hill Enclosure
Kanawha County, WV

In the bottom of Mound 11 (upper left) was found a skeleton "fully seven feet long."

'progress'.

Henry's Manifesto

The abject disregard for Native burial spots practiced by the new authority was not surprisingly transformed into formal policy as seen in the declaration of Joseph Henry (1797-1878), first secretary of the Smithsonian Institution in 1846: "The collection of data should precede theorizing..." Differing only in the professionalism somewhat absent from the common people's artifact quests, Henry's mandate dictated emphasis on the creation of an inclusive system of excavation, recording, and description. This was in theory to be an improvement over what the landowners, sepulcher burglars, and entrepreneurial antiquarians were enacting. But was it?

Huntington, W. Va., June 22.—The municipal authorities of Central City, four miles west of here, three *weeks ago ordered the removal of a prehistoric mound from Thirteenth street. To-day twelve feet above the base of the mound a gigantic human skeleton was discovered. It is almost seven feet in length, and of massive proportions...Eight huge copper bracelets were discovered. These, when burnished, proved to be of the purest beaten copper and a perfect preservation. A curiously inscribed totem was found at the head of the skeleton. The Smithsonian Institution will be notified of the discovery.*[136]

By the latter half of the nineteenth century the hand of the Smithsonian put forth the appearance of a centralized control over all Native antiquities. But what happened to the artifacts and relics as the above "curiously inscribed totem"? There are two versions of the following, the first attributed to American Antiquarian, and the second originating from Georgia prefaced with the header *Testimony of a Skeleton: Perhaps a Race of Giants*. The difference between them is negligible save for the place of the find, and so only the similarities are included here.

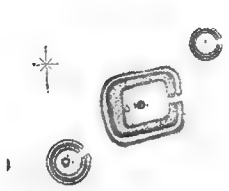
A large Indian mound...has recently been opened and examined by a committee of scientists sent out from the Smithsonian Institute. At some depth from the surface a kind of vault was found in which was discovered the skeleton of a giant measuring seven feet two inches. His hair was coarse and jet black, and hung to the waist, the brow being ornamented with a copper crown. The skeleton was remarkably well preserved and taken from the vault intact...On the stones which covered the vault were carved inscriptions, and these when deciphered will doubtless lift the veil that now shrouds the history of the race of people that at one time inhabited this part of the American continent. The relics have been carefully packed and forwarded to the Smithsonian Institute, and they are said to be the most interesting collection ever found in the United States.[137]

What happened to the skeletons and the noted inscriptions? Was a "veil" lifted that we never heard a report on or was this just another documentation of unbridled intrusion into Native holy ground?

The Smithsonian recorded and, whenever feasible, removed the remains of tall chieftain-types only to promptly lose track of the proof. It also unwittingly made serendipitous discoveries that call into question well-established archaeological dogma, so that researchers practically must have a sense of paradox in going over the old Annual Report documents.

For example, at times large skeletons were found within the confines of a Hopewell geometric style earthwork. Since the so-named Hopewell had no particularly tall people among them by any evidence (whether archaeological or by Native legend), then logically the geometric work was pre-Hopewell. This example however is considered of Hopewellian design as though the matter had been settled long ago. Since the Tall Ones were of a race preceding the Hopewell period proper (i.e. before 100 BCE), must we assume the Hopewell architects had a desire to frame and enshrine their predecessors' sacred tombs, or is the architecture actually pre-Hopewell? In the heart of Ohio, near Dublin, the Smithsonian reported this:

...On the level space enclosed by the ditch, 100 feet from the top of the east line of embankment, is a mound (a) 4 feet high and 35 feet in diameter. On the top were numerous flat stones, which it is said had formed graves inclosing skeletons of very large size, but nothing could be learned as to the manor...they were buried [138]



A Brief History of the Museum

Easily the world's largest museum complex, the Smithsonian Institution began from the generous gift of James Smithson, an Englishman, in 1829. In spite of his later detractors, suggesting he was born out wedlock, Smithson distinguished himself as a "diligent young student," earning a Master of Arts in 1786 from Pembroke College, Oxford, subsequently being recognized as a noteworthy scientist. The gentle man passed away in 1829, bequeathing his fortune to nephew James Henry Hungerford on the stipulation that if Hungerford passed on with no heir, the remainder of the fortune would go to the United States. Perhaps Smithson saw the New World as intellectually fertile territory, and that the United States was tied in with the future of Britain.

Hungerford died in 1835. Although there was some controversy in the interim, the nativity of the Smithsonian, based upon the more than a half million-dollar gift, took place officially in 1846. It is estimated that this fund could be counted in the millions of dollars by today's monetary standards.

Smithson's legacy to the American people was, in his own words, "for the increase and diffusion of knowledge." Since first Smithsonian secretary Joseph Henry's time and especially after the second secretary Spencer Fullerton Baird's time (1878-1887), the museum's collections increased very considerably, with problems in the cataloging and location of stored finds developing due to changing standards of administrations over the last 150 years. One writer suggests that the Smithsonian is analogous to the catacombs beneath the Holy See with its antique cache of confiscated, problematic treasures. Yet the spoils of the Roman Catholic citadel may pale anthropologically in comparison to the Smithsonian's diffuse evidence of Native American remains. Smithson's request has been translated into a conveniently different interpretation. Instead of diffusing knowledge, it has steadfastly refused to allow its vaults to be opened to scholars from other museums, state and local institutions, and any independent research—especially if the intent is to search out anomalies.

Much of this exclusivity may be based in hindsight upon the work of John Wesley Powell who, appointing Cyrus Thomas, thoroughly combed over the landscape gathering and cataloguing evidence of prehistoric worth. It was Baird who selected his friend Major Powell (of Grand Canyon exploration fame 1869-1872) to head the Bureau of Ethnology (later Bureau of American Ethnology).

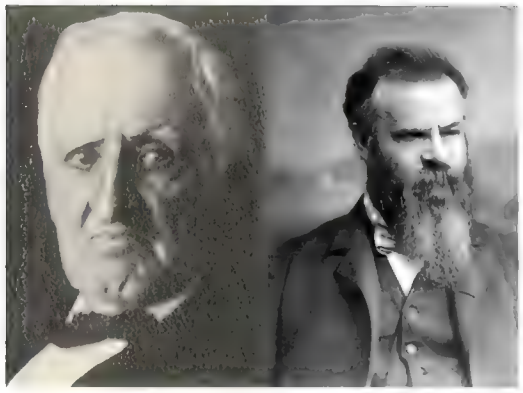
Powell and Thomas

No. 5, the largest of the group was carefully examined. Two feet below the surface, near the apex, was a skeleton, doubtless an intrusive Indian burial... Near the original surface, 10 or 12 feet from the center, on the lower side, lying at full length on its back, was one of the largest skeletons discovered by the Bureau

agents, the length as proved by actual measurement being between 7 and 8 feet. It was clearly traceable, but crumbled to pieces immediately after removal from the hard earth in which it was encased.... [139]

In 1882, after some thirty-six years of growth and sound management, Smithsonian executive Powell hired "Professor" Thomas, an entomologist from Illinois, and already a member of the Bureau of Ethnology staff. Powell wanted this man to head up the fieldwork for the newly created Eastern Mound Division. Thomas was also a minister whose broadened interests included archaeology. He believed in the mystery of a lost race at the time of his being recruited.

Powell, whom we are given to think was much in sympathy with the plight of Native Americans, believed that there was no lost or mysterious race of mound builders. He allegedly designed his philosophy to credit the downtrodden native people with the worthy and gentle arts associated with the ancient mound building societies. Subsequently, and in light of other considerations characterizing the era, he sought to enact these personal convictions through the instrumentality of Thomas. Powell writes in the Smithsonian Fifth Annual Report (1883-84) that "I think we may assume the works of Ohio are attributable to the same race" and then adds that "the works of these localities are relatively contemporaneous."



Thomas and Powell--Cyrus Thomas left (July 27, 1825–June 26, 1910) was an ethnologist and entomologist in the later eighteen hundreds, and became famous for his work on the mound building cultures. *John Wesley Powell right (March 24, 1834 – September 23, 1902) was Thomas's superior at the Smithsonian.*[140]

Perhaps because he had already formed his own conclusions, he vetted Thomas:

The most important question to be settled is, "were the mounds built by the Indians?" The Director of the Bureau of Ethnology was desirous, therefore, that this important question, the origin of the mounds, should if possible be definitely settled, as it is the pivot on which all the other problems must turn on.—

Cyrus Thomas, 1894

But the problems were deeper and more complicated than Powell or anyone could have foreseen. In spite of his own contrary beliefs, Thomas accepted the position offered, knowing well that Powell's plan was to assign him to areas that would advance him to his director's angle of vision. Congress was allocating sufficient (though meager) funding for this proposed ramble through the ancient landscape.

While the these Smithsonian agents went everywhere and let little or nothing escape their attention, their practice was reinforced in 1900 when Congress created the Antiquities Act, making it a crime to remove Indian relics from federal lands unless you were qualified through special training, or, as it already was, hired by the Smithsonian.[141]

Although Powell ejected the theory of a lost race of mound builders encompassing, as it were, trans-ocean visitors, the idea of separate native races in prehistory was very much on the table. Powell wanted to prove that the Mississippi Valley was adequately isolated from the Ohio Valley to warrant the simultaneous flourishing of quite distinct cultures over a long period, allowing for an extensive Mexican invasion. This did not necessarily tally with Indian legend, and may have been an effort to isolate modern tribes to discourage unification efforts based in an ancestral tie. So Thomas pushed ahead, applying the fledgling scientific method.

He first examined Indian mounds in the Dakotas, and at that time speculated they had been constructed by a race far older than the present inhabitants of the land. Since carbon dating was not yet invented, Thomas used stratigraphic (after Lyell) analysis and, following the rest of the mandate, included detailed

The Smith Mound

"Nineteen feet from the top, ...in the remains of a bark coffin, a skeleton measuring 7 1/2 feet in length and 19 inches across the shoulders was discovered"

record keeping and documentation whenever considered appropriate. His findings were broadly accepted, and are still referenced. Mr. Thomas's time was limited however because of the large territory he was to explore.

Uncovering Large Skeletal Remains

"Large mound—farm of Col. Smith, near Charleston (Kanawha Valley)." Largest in the series of mounds, the Great Smith Mound yielded at least two large skeletons, but at different levels of its deconstruction by Thomas's agent, P.W. Norris. It was 35 feet in height and 175 feet in diameter. The interior of the mound contained a vault made of timber measuring 12 feet by 13 feet (see illustration). The larger of the two skeletons represented a man of a truly towering height:

...At a depth of 14 feet, a rather large human skeleton was found, which was in a partially upright position with the back against a hard clay wall...All the bones were badly decayed, except those of the left wrist, which had been preserved by two heavy copper bracelets...

Nineteen feet from the top the bottom of this debris was reached, where, in the remains of a bark coffin, a skeleton measuring 7-1/2 feet in length and 19 inches across the shoulders, was discovered. It lay on the bottom of the vault stretched horizontally on the back, head east, arms by the sides... Each wrist was encircled by six heavy copper bracelets...Upon the breast was a copper gorget...length, 31/2 inches; greatest width 33/4 inches...[142]

Says Thomas: "I have been and am still disposed to connect the mound builders of the Kanawha Valley with those of western N.C., but our explorations in the two sections convince us of their close relations with the people of Ohio."

Was Thomas referring to the Adena? Under the rigorous working conditions that were imposed upon them, inexplicable finds were put aside for future research, only to be forgotten or lost. Evidently, some of Thomas's field operatives, most notably including the above noted Norris, Edward Palmer, James Middleton, and Gerard Fowke, discerned between "Indian' burials and the burials of the Mound Builders, questioning the hypothesis of Powell. In this example, we see how a single individual of large size, perhaps some figure of authority, was uncovered. This mound may have been a post-battle compilation.

The other, situated on the point of a commanding bluff, was also conical in form, 50 feet in diameter and about 8 feet high. The outer layer consisted in sandy soil, 2 feet thick, filled with slightly decayed skeletons, probably Indians of intrusive burials. The earth of the main portion of this mound was a very fine yellowish sand which shoveled like ashes and was everywhere, to a depth of 2 to 4 feet, as full of human skeletons as could be stowed away in it, even to two and

three tiers. Among these were a number of bones not together as skeletons, but mingled in confusion and probably from scaffolds or other localities. Excepting one, which was rather more than 7 feet long, these skeletons appeared to be of medium size and many of them much decayed...[143]

Looking at the problem of intrusive, near-the-surface Indian burials, what kind of a time gap were these men looking at between the original and the later interments? The larger men, as conveyed through Indian legend, were children of nature's executive potencies, and were accorded due respect. As his agents uncovered the physical evidence for powerful men of towering stature, Thomas held the position that any and all skeletal remains signified the direct ancestry of the present day people. Making the obvious more pronounced, time and again only a single long skeleton was found among the "normal" sized. Yet it seems to have made no sense for Thomas to theorize a hierarchical group whose tradition integrated them only selectively with assignments to specific districts from some central authority. But by this research, one of these locales could have been the Kanawha River Valley, and another the headwaters of the Muskingum Valley in Ohio.

...No. 11 is now 35 by 40 feet at the base and 4 feet high. In the center, 3 feet below the surface, was a vault 8 feet long and 3 feet wide. In the bottom of this, among the decayed fragments of bark wrappings, lay a skeleton ***fully seven feet long****, extended at full length on the back, head west. Lying in a circle above the hips were fifty-two perforated shell disks about an inch in diameter and one-eighth of an inch thick.*[144.]

Did the pressures of the time schedule make it inopportune to investigate the likelihood of a lineage of very tall people? Recalling Dent and Gallay's words regarding chieftainships creating networks of power with installments of village heads in exchange for tribute and labor, the evidence for single burials of larger individuals unearths something unexpected to modern anthropology. So it was perhaps that the bone relics of very tall and ruggedly built men have vanished into the Smithsonian's bottomless pantry of pre-Columbian miscellany.

Three feet above...the skeleton of a large, strongly built man lay extended at full length with the face up, the head toward the east...The skull was obtained almost entire. Under it were thirteen water-worn quartz pebbles. The femur measured 18 1/2 inches...[145]

Femurs larger than this were discovered by the Smithsonian and the Peabody, oftentimes disarticulated. Very quickly, Thomas dismantled the sanctuaries and charnel houses with the fervor of a man whose first priority was to carry out the directives of his employer. Over the next seven years he worked from as far south as Florida, up the Atlantic coast and westward to Nebraska.

In the rushed intrusions into the native burial grounds' innate sanctity, the holocaust delivered its knockout punch under the officialdom action of former Union Major Powell. This man, who in his youth had lived among the indigenous people, somehow was insensitive to the sanctuary of their cemeteries. The government was 'cleansing' the land of all its valuable and venerable places like a mad painter might layer gesso over an already priceless work to create what he hopes to be a better one. In sum, the National Museum made scant effort to spare or properly secure the last evidences of the people of prehistory.

An old Indian mound has been opened on the farm of Harrison Robinson, four miles East of Jackson, Ohio, and two skeletons of extraordinary size and a great quantity of trinkets have been removed. Some years ago a party of relic hunters, supposed to have been sent out in the interest of the Archeological society visited the Robinson farm, and after a few days' search removed a great collection of stone hatchets, beads and bracelets, which were packed and shipped to an Eastern institute, and until this recent accidental discovery it was supposed that everything had been removed by the relic hunters...[146]

William Henry Holmes

Following Powell, William Henry Holmes held the seat of ethnology at the National Museum. Before his career began, Holmes had wished to be a professional artist, and in 1871 when he first came to Washington for the study of art, he naturally wanted to see the Smithsonian. As the story goes, while sketching a stuffed bird in one of the exhibits, tourist Holmes was noticed by a museum paleontologist, and was asked to sketch fossils for the museum on a professional basis. Not a few careers began in those days through nepotism, or, as in Holmes case, being in the right place at the right time. These were the foundation of A modern American social science.

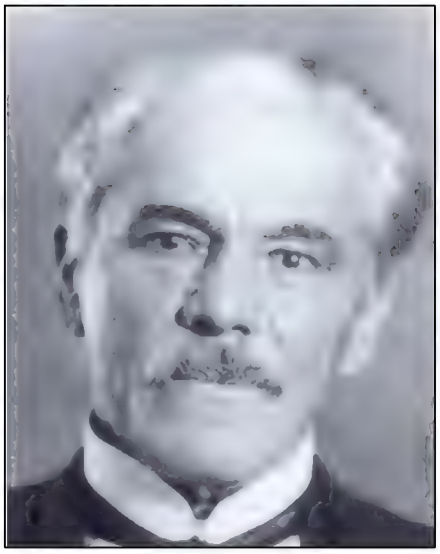
Within six years Holmes was stationed in Yellowstone drawing its landscape panoramas. By this time he was named assistant geologist, and likely caught Powell's attention in that both men worked out west, contributing to data for the U.S. Geological Survey. Powell asked Holmes to do archaeological work, and for sixteen years starting in 1882, Holmes published in-depth analysis on aboriginal ceramics of the eastern United States. Following this in 1887, Powell commissioned Holmes to look for more evidence of Paleolithic man in the U.S.[147]

After Holmes's investigations on this new task, he was criticized by no other than Frederic Ward Putnam (1839-1915), the distinguished archaeologist and curator for the Peabody Museum at Harvard. Although Putnam did not claim the disinterment of giants, he may have discovered the remains of at least one or two very tall individuals in his well-publicized excavations at the Serpent Mound, noted further ahead.

Our professor Putnam ("Father of American Archaeology") naturally supported a greater antiquity for humankind in the Americas in that his background was a based upon a more integrated world view and many years of field work. He expressed dismay for Holmes's treatment of the problem of greater age after reviewing statements made by Holmes such as "...but there is today, so far as I know, not...a single American shaped stone...belonging...to a stone age culture corresponding with that of the Old World."[148] In a personal communication dated July 5, 1892, a much saddened Putnam said Holmes seemed "to be annihilating Paleolithic man."[149]

Of course as we know from hindsight, Putnam saw true. Yet even with his remarkable background in furthering ethnological concerns in the United States, the National Museum chaired a once reluctant artist and, equipping him with a voice, watched on as he deliberately overstepped the seasoned opinion of the finest archaeologist the United States had ever produced. It was shortly thereafter that an as yet unenlightened science brought on board at the Smithsonian the most notorious figure in pre-WWII American ethnology and anthropology: the aforementioned Aleš Hrdlička.

The Hrdlička Era



Aleš Hrdlička, (March 29, 1869– September 5, 1943) Czech anthropologist, was employed at the National Museum in Washington D.C. in the earlier years of the last century. *Picture courtesy Wikimedia Commons.*

A trained physician, Aleš Hrdlička [herd-lich-ka] was called to Washington in 1903 from the American Museum of Natural History, and was eventually named curator of the Division of Physical Anthropology in 1910. With Holmes as his initiator, Hrdlička dictated the course of American prehistoric anthropology in general for many years. In 1918 he was instrumental in creating the *American Journal of Physical Anthropology*, a publication that he edited nearly to the end of his life. In 1928, Dr. Hrdlička was instrumental in starting the American Association of Physical Anthropologists and became its first president (1930-31) for its first official meeting in Charlottesville, Virginia, in 1930. He died in the middle of the Second World War at age 74.

During his tenure at the Smithsonian, Hrdlička seized the opportunity to mold the path of anthropology as he saw fit. No one today knows how or why he was motivated to act the way he did, although national political skullduggery is suspect. The Harvard faculty geologist Kirk Bryan (1888-1950) once advised his students that during the "reign" of Hrdlička, "if you ever find evidence of human life in a context which is ancient, bury it carefully, but do not forget about it."[150] As though the embodiment of the Peabody Museum's Frederic Putnam's greatest fears, Hrdlička stood in the way of all fieldwork speculating an older timeline for people in North America. He even took occasion to explore the Siberian coastal regions, ironically heading-off the early theories of nomadic peoples coming through Canada into the more temperate zones by way of glacial corridors. We'll never definitively know what he found in Russia and the caves of the Aleutian Islands, because the only manuscript on the subject, *Anthropological Survey in Alaska*, was his own.[151]

Although it was becoming increasingly difficult to define race in terms of cultural and geographical identity, the phantom law of white majority coupled with an exponential increase in wealth continued to expound and advance the fabrications of Racial Determinism. Hrdlička's interests seem to have been embedded in an ever present national intolerance; and thus in hindsight we see an arbitrary social imbalance forced into doctrine.[152]

The first Folsom finds (1925-27) began to stir the anthropological community to understand a greater age to folk in North America. However, just a year later the New York Academy had to listen to Dr. Hrdlička reassert his stance on the impossibility of man having been in America before 2000 BCE. Ever brimming with confidence in his own infallibility, Hrdlička wouldn't yield to Folsom or any other evidence that might prove a Native presence in very ancient times until museum curator Jesse Figgins asked him to come see the Folsom, New Mexico site. According to the story, upon seeing mammoth bones in association human remains, Hrdlička became convinced.

Eugenics at the Smithsonian

Hrdlička was an active contributor to the Eugenics movement, a pre-Nazism philosophy funded by the Rockefeller Foundation. It was very prevalent in the early 1900s in Germany, other parts of Europe, and the United States. According to Hrdlička, "the greatest danger before the American people today is the blending of the Negro tenth of the population into the superior blood of the white race." [153] As it turned out, the development of an authoritarian presence ostensibly taking the form of Aleš Hrdlička seems to have coincided with a misplacement of a bounty of collected Native artifacts to the end of fueling a predominantly bigoted philosophy. Hrdlička was appointed to the Committee on the Negro along with Earnest Hooton and eugenist Charles Davenport. In 1927, their committee endorsed a comparison of African babies with young apes. Ten years later, the group published findings in Hrdlička's American Journal of Physical Anthropology to "prove that the negro race is phylogenetically a closer approach to primitive man than the white race."

American Indians even into the twentieth century were considered one step above the African race on the human evolutionary scale, yet one step beneath the European races. Applying this socialized version of Darwinian philosophy, and credited with the development of "one of the finest collections of human osteological remains in the world," Hrdlička specialized in attempts to summarize the origins and histories of Native American peoples. Doubtless an intellectual, Dr. Hrdlička published Physical Anthropology of the Lenape or Delawares, and of the Eastern Indians in General.[154] In this single work he seems to have been preoccupied in re-establishing the oldest known Native heritage to fit to his own agenda. For as we shall see, it was from the remotely antique memories of the Lenni Lenape (Delaware) coupled with sound archaeology, that most men of the greater stature are traceable.

Hrdlička vs. Contemporaries

While he was a boon to the promotion of scientific rigor in the field and laboratory, Hrdlička's inflexible denunciation of other men's work coupled with his attempts to downplay and obscure opposition to his own theories was coercive to the point of his peers avoiding him personally and on paper. A hard-working reformer, his contributions to civilized science were many. But at the same time, he gained a larger-than-

life, final authority on vital matters affecting the national interest. So outspoken was the domineering doctor, that men truly feared for their reputations should they oppose him. A contemporary once noted: "When you came to Hrdlička, he was always there, just where the Lord created him, on the rock of ultimate Hrdličkian knowledge."[155]

Dr. Louis Leaky

The retelling[156] of Louis Leaky's encounter with Dr. Hrdlička at Cambridge in England is of special interest. Leaky at the time was a student supervisor, but had journeyed to America to investigate a very ancient site at Calico, California. The site was dated to be more than 40 times older than the time Hrdlička gave for the arrival of the first Siberian hunters. "I shall never forget" recalled Leaky, when Aleš Hrdlička, that great man from the Smithsonian Institution, happened to be at Cambridge, and he was told by my professor that Dr. Leaky was telling students that man must have been in America 15,000 years ago. He burst into my rooms—didn't even wait to shake hands—and said, 'Leaky, what's this I hear? Are you preaching heresy?'" Leaky replied, "No sir!" Hrdlička then countered, "You are! You are telling students that man was in America 15,000 years ago. What evidence have you?" Leaky then replied, "No positive evidence...But with man from Alaska to Cape Horn, with many different languages and at least two civilizations, it is not possible that he was present only a few thousands of years that you at present allow (L. Leaky,1979, p.91).

Dr. Warren King Moorehead

Other distinguished men of anthropology were dealt with in a different fashion. On his home turf, Hrdlička would send representatives to purchase and retrieve field discoveries that might perchance cast doubt on the Hrdličkan administrative stance. Contemporary Dr. Warren King Moorehead, known as Dean of American Archaeology, was highly regarded even by Teddy Roosevelt who offered him a political appointment involving Indian relations. A native Ohioan, Moorehead refused to remain in his family business near Cincinnati so that he might perform continuing archaeological researches. His biography includes his interest in helping native people retain their dignity in spite of political forces seeking to do the opposite. None the less, there were powerful ethnological concerns at work to undo Moorhead's efforts.

Dr. Warren K. Mooreheead [sic] of Andover, Massachusetts...one of the leading archaeologists in Illinois University, spent several days studying the excavated material and expects to return for a further investigation...Archaeologists from Chicago spent a day taking photographs and studying the skeletons, and the Smithsonian Institute sent its representatives to view the discovery, and they made some excellent offers in the way of purchasing the entire find.... Many of them were giants in stature. [157]

What did the Smithsonian do with the giant bones after the purported purchase? Warren Moorehead was one of the few professional archaeologists who found interest in the Tall Ones, but was, for reasons of appointment, affiliated with the Smithsonian only as part of his work ethic. Because he was not with the National Museum, and as the Smithsonian grew, Moorehead's contributions were excluded. Yet prior to the fact of being professionally confiscated, this seasoned investigator doubtless elicited the anxiety of Dr. Hrdlička.

The Smithsonian today is unable to account for these and many other remains and artifacts. That era of the Smithsonian, like a paperback version of a cheap novel, disappeared—mysteriously taking with it uncounted artifacts. Viewing himself as a modern man of science, Hrdlička seems by many accounts to have fudged his researches as well as those of many others, preferring to view the existence of great men in the American woodlands as an entanglement with fairytales.

We know that both the Moorehead and Thomas giants are now lost for any academic analysis. The modern Smithsonian restricts itself to the suspect apology suggesting that all tall remains were unfortunate mistakes in measurement. The party line nurtures a cover over begun nearly 100 years ago based in adherence to Darwinian Theory mixed with the assertions of Caucasian intellectual supremacy.

When things disappear or lose availability, the fact of their existence becomes anecdotal. Hrdlička apparently took full advantage of this rule, and being positioned to irreparably redefine Native heritage, did so without compunction.

Dr. Brown's Indian Lamps

Like Moorehead, others were similarly unequipped to oppose Hrdlička, and simply carried on in their own ingenuous fashion, quietly asserting their opposition. Hrdlička's style of forced acceptance was held in contempt at home as abroad, especially among those who had been born into a different understanding of ancient North American humanity. This one is a gem:

Dr. Brown is particularly fond of his Indian lamps. Mrs. Lette De Ville, WPA supervisor for the Field Activity Project, urged him to get to the Indian lamps at once. "Dr. Brown has Indian blood in him," Mrs. De Ville said. "You're proud of your Indian blood, isn't that right, Doctor?"

The archaeologist opened the case. He took out two little cups; one of sandstone, one of limestone. Each had a crude handle and each showed black incrustation, as from smoke. Dr. Brown found these, he said, eighteen feet down in glacial drift, back home in Ohio. He is always cautious when he talks of these lamps. He does not want to lock horns with people like Dr. Ales Hrdlicka, the anthropologist. "They are not Indian culture," he said, "but I will not stick out my neck and try to tell you what they are—not for publication. I will not try to date them.

Dr. Brown took out a triangular stone weapon. This was gray and flaked into a sharp bevel at the edges, like a spearhead of extraordinary size. He said this came from the glacial drift too. He put his huge palm around two corners of the weapon and thrust violently down with the remaining point. He said, "It's a granite haplite, a hand weapon. I think it establishes the high antiquity of man in America." [158]

Hrdlička's Biblical Timeline

Like Powell and Thomas' supposition that native culture was not more than 4,000 years of age in North America, the end of the Hrdlička era saw little change in this theory in spite of the fact that science assumedly no longer feared the scolding of the Christian ministry. Even though Hrdlička voiced the accommodating possibility of human occupation going back many thousands of years, by the end of his tenure at the National Museum, every career-minded anthropologist subject to his edit was intimidated to the point that none dared step outside the invisible fence of the conservative four millennia.[159]

In an essential momentum commencing from Circleville nearly 100 years before, twentieth century Smithsonian theory compounded the old falsehoods in a campaign insisting that American native people were relative newcomers to the continent, and that, on the basis of cranial capacity, occupied a sort of middle ground amongst the races of the world. Hrdlička was fascinated by the brain, and published at least two treatises on the subject.[160] Since this man warned against whites "blending" with the "inferior" African race,161 so he did not condone the marriages of native people with those of European descent.

The Disappearance of Artifacts

Since Darwinism was spouting the idea that man was evolving in different parts of the world in ways 'superior' and 'inferior,' a kind of strategic prejudice was easy to put across to the public. Now, upon any attempt to recover and examine the strange and curious artifacts recovered by Powell and Thomas (what to say of numerous others acquired later), they all seem, without explanation, to have vanished.

We should then ask: how crucial to Hrdlička's agenda were the accumulations of Powell and Thomas? As his immediate predecessors, Powell and company were threads in the party fabric that Hrdlička would be made to clarify and extend. Placing their lives' work in the hands of Dr. Hrdlička, did he honor that trust? Present-day inquiries to the Smithsonian have kept the mysteries of the past intact. Papers of museum scholarship on the subject of rare and unique finds are mysteriously inaccessible or, as we fear, no longer in existence, save for the precious Annual Reports, long ago made public.

It is hardly beyond the scope of an overly ambitious man and a cooperative (perhaps intimidated) staff to have cleaned house of a surplus of challenging artifacts in view of the political problems attending such evidence. Like the ecclesiastical editorship of the Constantine era, when a group of elite researchers believe themselves to be a sort of priestcraft charged with preserving the truth, much that would question their wisdom is inexplicably unobtainable. We do not know what treasures have laid in the private vaults of the Vatican, and a similar inscrutability is inherent with the Smithsonian. An institution selecting its executive staff by private appointment, we are left to assume the anthropology division of the National Museum is one of the last "good old boys" clubs still influencing the national psyche in a questionable sense. We wonder why there is no one there to engage a whistle-blowing operation.

Skullduggery at the National Museum?

Rumors of Neanderthal

Contrary to popular belief, the Smithsonian is to some extent exempt from N.A.G.P.R.A., the Native American Graves Protections and Repatriation Act, although some selective efforts are now being made to please certain Native factions through the return of selective remains for reburial. But in view of the vast collections, too much data would have to be produced to prepare for a complete hand-back to Native families, and the National Museum is ever, by the reports, understaffed in this regard. This is quite convenient however, for opening their vaults to scrutiny might raise too many embarrassing questions. Says Vincent Gaddis:

Concealing evidence that conflicts with accepted theory is common scientific skullduggery. For years the Smithsonian Institution has been accused of hiding in storage vaults things it doesn't like. In 1968 two Neanderthal-like skulls with low foreheads and large brows were found in Minnesota. As for dating, University of Minnesota scientists said they were reluctant to destroy any of the material, although carbon-14 testing only requires the burning of one gram of bone. They were sent to the Smithsonian. Later Dr. Lawrence Angel, curator of physical anthropology at the institution, said he had no record of the skulls there, although he was sure they were not lost. We have a right to wonder whether some professional scientists mightn't find a really early date for the bones distressing.[162]

Why distressing? Because no true Neanderthal remains have ever been recognized by any federal authorities as originating on the North American continent, what to say of the Americas in general. But denial and misplacement seem to be ever a part of the Smithsonian legacy, as materials reported sent have oddly never been received by the Museum.[163]

Mystery Man of Spiro

The account following is a classic, because the rumor of its subject stayed around for many years after the fact of the bones' disappearance. It was reported that an eight-foot skeleton in full armor had been discovered at Spiro Oklahoma, and had been rumored taken surreptitiously by the Smithsonian. As it turned out, the skeletal remains were not in full armor, but rather fully armed; and its mummy was simply ignored until someone noticed its being gone. Who, we wonder, snatched it, for what purpose, and where is it now?

I have in my possession a very early publication concerning the Spiro Mounds of Oklahoma (1936). (LeFlore County) The author, G.I. Groves says his organization, the North American Indian Relic Collectors' Association, is the first to invest in preparation and publication concerning the discovery and excavation. He claims that the information in the bulletin had been collected from various sources, including personal visits to the Mound, and interviews with various persons. (He must have talked with the younger members of the Pocola Mining Co., as he calls them "boys.") The bulletin includes a very early photograph of the Craig Mound with trees growing on it some describe as three feet in circumference.

The bulletin includes a story of one of the bodies found in the Mound which I have never heard anywhere else. I quote:

"Of the skeletal material, only four or five good specimens were found. One remarkable mummy was 8-1/2 feet in length. He had been cremated to such an extent that the flesh was charred, and remained in that condition throughout the ages. Across the breast of this mighty warrior were seven large bows, three stone pipes, forty war points, and four eight-inch spears. No beads were found on this body. At the time of this discovery, little attention has been paid the excavation of this mound. The mummy was moved into the only tent available. A few neighbors marveled at the remains, but no museum authorities or archaeologists were interested enough to investigate. After occupying for several weeks the only shelter available, it was moved to the rear of the tent to make room for more valuable relics, and left to the ravages of the elements. In a few weeks, it had disappeared."[164]

A Legend of Florida

From the Narrative of Cabeza de Vaca, one of the early Spanish explorers, we find this passage:

The Indians we had so far seen in Florida are all archers. They go naked, are large of body, and appear at a distance like giants. They are of admirable proportions, very spare and of great activity and strength. The bows they use are as thick as the arm, of eleven or twelve palms[165] *in length, which will discharge at two hundred paces with so great precision that they miss nothing."* [166]

From the time of these Spanish sightings to the modern era, much has been discovered in Florida:

Discovery of a skull one-fourth larger than that of the normal modern, together with bones indicating a probable height of not less than seven feet, led to speculation today over theories of a giant race believed to have once inhabited Florida…The portions of the skeleton were found yesterday by workmen grading a road near the Charlotte and Lee County lines. The bones, which were believed to be those of a male, are to be shipped to the Smithsonian Institution.[167]

There was a giant race, or at least a hierarchical race of very tall folk in ancient Florida. While the above is a news bit published during Hrdlička's tenure, tall remains suggesting paramount chieftains had been rumored found in the state of Florida for some time. In 1847 from the Proceedings of the New York Historical Society, we have this:

Similar mounds exist on the St. John's and the Ochlawaha. In one of these, the skeleton of a very large person was found in a horizontal position, with a skull of great lateral expansion. Around it were the bones of others, all in a sitting posture.[168]

Then twelve years later, Daniel Garrison Brinton wrote:

There is one (mound) on the government reserve in Tampa, another at the head of Old Tampa Bay, and a third on Long Key, Sarasota Bay. A portion of the latter has been washed away by the waters of the gulf and vast numbers of skeletons exposed, some of which I was assured by an intelligent gentleman of Manatee, who had repeatedly visited the spot and examined the remains, were of astonishing size and must have belonged to men seven or eight feet in height. Various authors report instances of equally gigantic stature among the aborigines of our country.[169]

Dr. Hrdlička did extensive work in the state of Florida investigating a group of people who appear an exacting match for the Ohio Adena type. Eclectic accounts of tallness combined with Hrdlička's report on the stout bones and massive jaws below suggest the larger Adena type in the Deep South, the Florida Panhandle, and further to the Caribbean. Hrdlička denied them status among the legendary tall,

reporting that the Florida canal people, (whose remains were literally fossilized due to the heavy mineral content of the water), never quite made it to six feet in height. In his own words:

Many of the Florida skulls and lower jaws as well as the bones of the skeleton impress one as perceptibly stouter and especially heavier than other skeletal remains of Indians. So far as some of the individual skulls and jaws are concerned nothing equally massive is, in fact, known from any part of the continent except under abnormal conditions. [170]

What did the head of anthropology mean by "abnormal conditions?" After the many years of work performed by Thomas before, Hrdlička seems to have only cursory knowledge of the stout skeletal structure. Morton-like, and in spite of the premier skull collection adorning his office, the man seems not to have examined any Adena skulls displaying the strong jaw. Instead, he seems to feign being the first scholar or cataloger of the type under what he would have us believe to be normal conditions. But in 1874 and long before Hrdlička, the Smithsonian had a man in the field in Florida's Amelia Island--Dr. Augustus Mitchell. Curiously, there is mention of the Ohio-resonant double rows of teeth:

...Not one carious tooth was found among the hundreds in the mound... In some the second set was observed, while one jaw had evident signs of a third set, a nucleus of a tooth being seen beneath the neck of a tooth of a very old jaw...Pursuing my investigations, and excavating farther toward the south east face of the mound, I came upon the largest sized stone ax I have ever seen or that had ever been found in that section of the country. Close to it was the largest and most perfect cranium of the mound...Anticipating a perfect specimen in this skull, I was doomed to disappointment, for, after taking it out of the earth and setting it up so that I could view the fleshless face of this gigantic savage, in the space of two hours it crumbled to pieces... According to the measurements of the bones of this skeleton its height must have been quite seven feet. [171]

William E. McGoun says of Hrdlička in *The Prehistoric Peoples of South Florida* (1993), that he used his considerable influence and celebrity to discredit otherwise credible professionals in the field whenever he deemed it applicable. What Hrdlička could not do was to eliminate the museum's Annual Reports even though a great loss of physical evidence was sustained during his tenure.

So the questions are asked: did Dr. Hrdlička proffer his opinion, and with a series of memos from his office gradually purge the vast warehouses in the District of Columbia of artifact evidence that might raise the perception of ancient Native people above that of inferior? Decent and fair-minded people could not conceive of such a coercive action as the manipulation of historical evidence although similar events seem to regularly occur throughout history. Besides being active in the ideological tenets of the Darwinian influenced Eugenics Society, Aleš Hrdlička seems by all accounts to have possessed an egoistic personality that made the acceptance of alternative findings most trying.

Modern Policy—Hrdlička's Legacy?

An example, contained in a personal communication from a Smithsonian staff member just prior to publication of this book, shows the ongoing denial plaguing the National Museum. The individual's name is withheld by request, and I paraphrase:

As it was in the early days of archaeological excavations, skeletons were sometimes measured as they were found. With the possibility of shifting bones, the re-location of the skull and the feet, an individual could (without doubt) be measured many inches (or even feet) longer than they would have been in life... [172]

Yet in contradiction Smithsonian agents uncovered many skeletons of gigantic stature that were not at all disarticulated, such as the example of the intentional encasement in clay cited. Moorehead found disarticulated remains, but by measuring the long bones of the leg coupled with the measure of the shoulder sockets and the size of the skull, there was little doubt of the stature in life. William Webb and Charles Snow found very tall remains, and in their responsible and very conservative method were not mistaken when they noted the length of seven feet or more. Moreover, there are the well documented

discoveries of Don Dragoo after Webb and Snow. Nevertheless, the modern-day National Museum continues in the party line, apparently itself disarticulated from the body of archaeological literature on the subject:

But there is no proof or factual base for a race of giants among the Hopewell or Adena people of the Ohio Valley (or anywhere else). This is the unfortunate error of our fore-fathers of archeology.[173]

After years and years of cover-over, the Catholic Church perforce admitted to sex scandal among its priesthood because the proof spilled overwhelmingly into the public forum. Yet the same Church remains in a state of denial over the wretched horrors perpetrated throughout the long period of its Inquisition. Similarly, because of a well-organized program of concealment over time eliminating the evidence of any wrongdoing; the institution of the Smithsonian will not be held to any burden of proof for its part in the loss of a most superlative race of aboriginal people that once walked American soil.

I wonder at times, and in a way accompanied by deep sadness, if the essential physical legacy of Thomas's extraordinary ruination of Native America's sacred sanctuaries lies in the chilling depths of Chesapeake Bay?

Recognition of the Adena People

Frederic Putnam's Ohio Discoveries

Frederic Ward Putnam[174], Curator for Harvard's Peabody, was responsible for many of the Ohio investigations. Just prior to the Chicago World's Fair in 1891, he was reported in the publication *Nature* to have opened a rather large earthwork wherein was uncovered an unusual burial described thus:

On the head was a copper cap, and copper moldings encased the jaws. The arms were clad in copper, and so were the chest and stomach. On either side of the head were wooden antlers encased in copper, and the mouth cavity was filled with immense but decayed pearls. Around the neck was a necklace of bear's teeth inlaid with pearls. Beside the skeleton of the giant lay that of a woman...The remains were found at a depth of 14 feet in a mound 500 feet long, 200 feet wide, and 28 feet high.[175]

Few or no other accounts of metallic armor have ever been recorded, although it makes sense that armor could have been created with copper being so readily available from Michigan. Nevertheless, we wonder who took charge of it and why it is no longer available for study. Unfortunately, the Peabody museum in Boston, which Putnam served to head, can no longer account for much it collected in the late 1800s. Just prior to 1891, Professor Putnam opened several burial mounds on the property of the Great Serpent Mound. Edited for brevity, this one describes an Adena male, six feet in length:

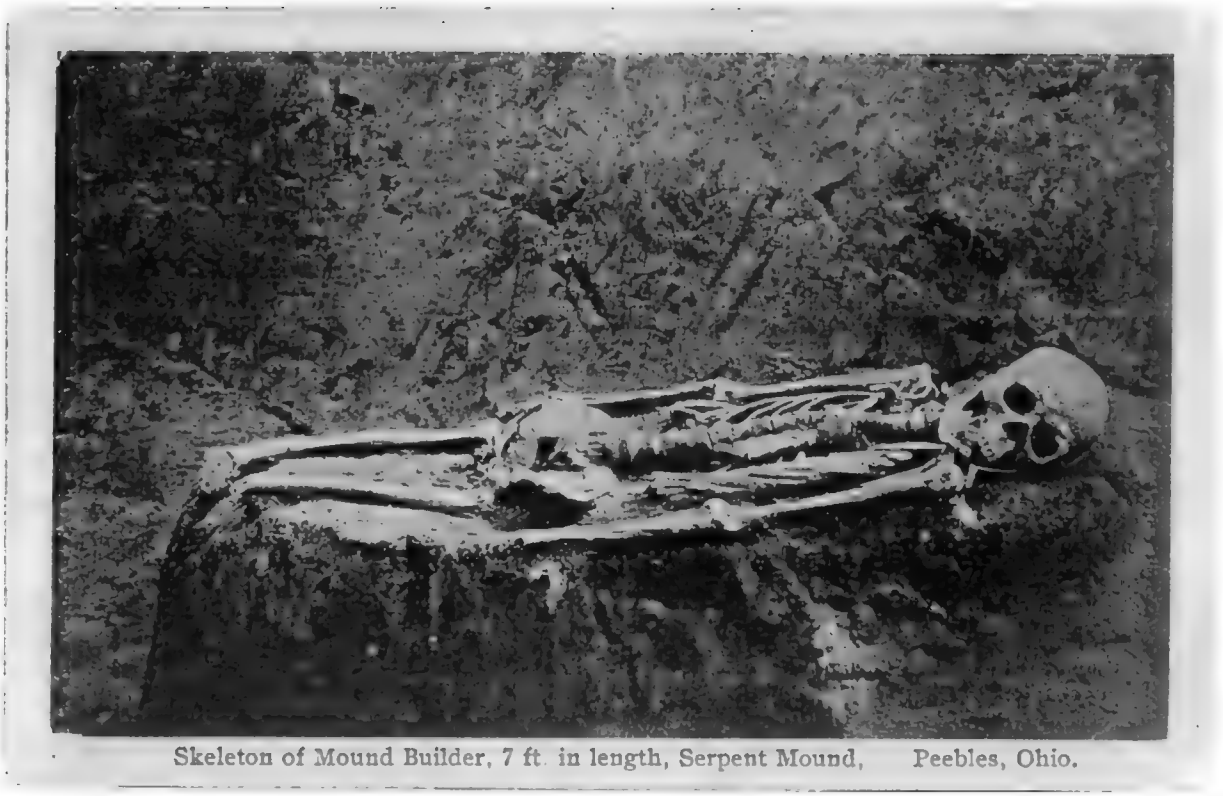
Several peculiarities of this skeleton are worthy of notice. It was that of a well-developed man...and [while] probably about 25 or 30 years of age, he never had any wisdom teeth, and a search in the maxillary bone of one side showed that there was no wisdom tooth forming in the jaw. With this exception, he had a fine set of teeth, and still embedded in the premaxillary bone is a partly formed left incisor tooth. No corresponding formation can be seen on the opposite side of the suture, and this is probably a super-numerary tooth, although the small size of the lateral incisors is suggestive of their being persistent first teeth. As is often the case in skulls of this race, the crowns of the incisors are distinctly folded.[176]

Could this individual have been an adolescent? It should be noted that by this research, and commonplace enough, the peculiar large jaw sometimes did hold supernumerary teeth, already noted as occurring in double rows. Scholars should always keep in mind that the Adena skeletal series has several traits considered unusual and even mysterious. Very close by this mound burial was another burial apparently of greater antiquity than Adena, more typical of Archaic Period trench interment:

The grave had been, all unwittingly, partly over an ancient grave of particular interest. This older grave had been made about five feet deep in the clay, ***and was about nine feet long and five wide****. A pavement of flat stones was placed over the bottom, and on them, at the south side...were the fragments of a skeleton. The pieces of skull found at the southeastern corner of the grave were twice the usual thickness.*[177]

Putnam, perhaps fearing professional criticism, never writes of very tall skeletal remains, although he apparently unearthed them as shown in figure . As discussed in the previous section, Florida and the Caribbean[178] seem to have been the last eye-witness bastion of their pure and aboriginal characteristics, but insofar as the Adena type is concerned, a long and diverse trail was left by them covering much territory. Putnam was the first professional archaeologist to note their unique traits.

Large Adena Skeleton Found at Ohio's Serpent Mound



Skeleton of Mound Builder, 7 ft. in length, Serpent Mound, Peebles, Ohio.

As can be found several times in this work, skeletons of honored individuals were reported to be 8 and even 9 feet in length. It is logical to suggest that with a large group of 7-feet tall individuals in a given gene pool, at times extraordinarily tall individuals may appear—just as our world society, having a strong base in the 6-feet height, occasionally produces men standing 7 feet in height and free of the glandular disease acromegaly. Since Frederic Ward Putnam did all the known excavation work at Serpent Mound, it is assumed this is one of his exhumations. Curiously, the skeleton is missing from the knees down, begging the question of whether the pictured remains measured 7 feet in length. (Picture postcard discovered and contributed by Jeffrey Wilson, 2007)

Due to the antiquity of the forerunners of the so-named Adena and Hopewell, anthropological knowledge of the Adena predecessors, the Archaic People, a very broad and almost unformulated assignation, is sketchy in Ohio. The lifetime efforts of Kent State archaeologist Olaf Prufer in the latter part of the last century were exceptional in this regard, but not satisfying enough to think of the Archaic people to be as familiar as even the mysterious Adena. To make identification more difficult, the limited information gathered by modern anthropology classifies a regional folk having slender bodies and owning an average height of considerably less than six feet. Before Prufer, William Webb's tenacity among the Kentucky Adena mounds succeeded in lighting small but strong lanterns designed (through emphasis on mortuary traits) to dispel the encroachment of shadow cast from the ranks of both independent investigation and convention. The Archaic is discussed briefly more below.

The Work of William S. Webb

Realizing that many archaeological sites would be inundated with the completion of the agency's reservoirs, TVA's first Board of Directors commissioned surveys and excavations by archaeologists at regional universities. William S. Webb of the University of Kentucky, for example, did archaeological work in the Norris Reservoir Basin, and the Smithsonian Institution published his research in 1938. This report was the first of many compiled on the archaeology of the Tennessee River Valley.[179]

After the masterful period of domination and censoring by Dr. Hrdlička, oppositional fieldwork headed by Greenman, Webb, Ritchie, and others began a long overdue study on an all but lost race represented as the Adena. Unintentionally or not, these archaeologists were re-establishing the value of a

decentralization of the archaeological base in North American anthropology. In fact, by the early 1960s, Don Dragoo, last of the great Adena scholars, was enthused to report that the known number of the race's mounds—once believed to have numbered conceivably in the thousands—had increased to 222(!), a fact brought about through independent university and museum researches. What these men found was quite telling and valuable. Not only did they find remains indicating the very tall stature, but they were able to determine the Adena as a separate and unique race from the later Hopewell—physically speaking. But with the larger and more artifactually promising Adena mounds being opened first, the remains of giants had already been confiscated, scattered, and lost by the post-Hrdlička era.

Alés Hrdlička's influence was in the meanwhile drawing to an ignominious close. One of the National Museum's greatest handicaps, and one that endures to this day, was that Hrdlička was either an exceptionally misinformed scholar, or had an excruciatingly narrow agenda aggravated by the social prejudices of the era. It bears repeating that Dr. Hrdlička noted the "Gulf" type some time prior to the work of the formal Adena analyst William S. Webb, his primary associate Charles E. Snow, and later Raymond S. Baby. Webb realized that Hrdlička was describing the Adena physical type, and although Webb & Co. did not question it in their publications, they could have asked why the Smithsonian wouldn't have recognized a Gulf-type skull and frame in the Ohio Valley after Thomas had gathered so many artifacts from Ohio and other Adena geographic locales. It is true that the Adena physical type was known by other names through other field research efforts (for example Walcolid), although this does not explain Hrdlička's oversight. We are being asked to concede that Cyrus Thomas did not oversee Adena exhumations, took no descriptive notes, and that no examples of the Adena skeletal series, tall or not, were sent back to Washington. Says Webb and Snow:

Many mounds investigated by early excavators in the Ohio Valley were only partially excavated. From some of these mounds only very meager information is available, and yet there are many cases where the evidence points strongly to Adena origin. [180]

Barring the obvious examples in the cited Annual Reports, the Hrdlička investigations before Webb's tenure suggest that no such people as the Adena thrived in significant numbers except in the Gulf of Mexico and related places to the south and west, making it obvious that Hrdlička was suspiciously disconnected from Powell and Thomas. Although enough information was to be found in the Annual Reports to warrant a search of his own reliquary storage, Hrdlička apparently did not—even publicly refuting the existence of extraordinarily tall aboriginal people as in this newspaper article:

The Smithsonian Institution is "fed up" on skeletons of "prehistoric human giants," and Dr. Ales Hrdlicka, curator of anthropology, makes no bone about it. Dr. Hrdlicka blames the "will to believe" of amateur anthropologists for many reports of "discoveries" which find their way to his office with monotonous frequency. The fact that the bones aren't even interesting adds to his consternation. Occasionally, the scientist conceded, the bone of an abnormal human being is found, or bones which are deceptive even to medical men. But this is a rarity.

According to the Institution, the purported "finds" describe an ancient race of giants between 7 and 8 feet tall with bones and jaws considerably larger than those living today. The finder makes a hurried comparison of the length of the fossil thigh bone with his own, and from this calculate the size of the hypothetical "ancient giant." Hence the "discovery" and consequent disillusion... Next to human "giants" Dr. Hrdlicka reports, fancy finds its sway with human "dwarfs." [181]

Hrdlička was well seated at the time that Thomas's largesse of unearthed relics became unaccounted for. Now, in spite of the revelation that Powell and Thomas's controversial collections have mysteriously become unavailable for study, knowledgeable anthropologists, spurred on by William Webb's painstaking researches, confirm the presence of Late Adena throughout New York, New Jersey, and the Canadian Maritimes as indisputable.

Moreover, the National Museum hardly discerned between the long-headed Hopewell and the round-headed Adena type enough to instill discriminatory measures between the two distinguished nations to the advantage of Webb & friends arriving shortly after the Hrdlička era. They had to do it themselves, and

not without considerable trial. Fortunately, the Smithsonian oversight ultimately didn't affect the fine scholarship coming out of Kentucky and Pennsylvania, two key Adena locales. Yet because of Hrdlička's extraordinary repression, the documentary tracing of Adena-characteristic people in the additional direction of Florida and the Gulf region had barely begun in the 1940s. Hrdlička relegated these forgotten people only to the coastal south, and limited their height to the 6-foot barrier, something Hrdlička made difficult to reassess, having removed the evidence. Declares Webb and Snow in 1945:

Adena man, as it has been shown, appears as the first brachycephal in the Ohio Valley region. Further, it appears that he introduced the cultural custom of head deformation (cradleboard). The authors identify the Adena physical type as the first representatives of the "Gulf" type defined by Hrdlicka[182], and associated with later prehistoric cultures by Collins,[183] Neumann[184] (Centralid), Newman and Snow,[185] Stewart,[186] [and] Hulse.[187]

Webb's Kentucky Big Man

Modern archaeologists complain that Webb could have done a better job in his arrangement of trait priority and thoroughness. But hindsight is 20/20, and they who find fault should keep in mind that he and his associates were literally engaged in an uphill battle to establish these Adena as a separate and distinguished race of people, requiring a great amount of energy, patience, and time. How many of his modern detractors are familiar with aspects of his work such as this, describing something he and his colleagues were quite familiar with: gigantic stature?

The remains of burial 40 is [sic] one of the largest known to Adena; the skull-foot field measurement is 84 inches.[188]

Webb's excavation work in Mason County, Kentucky (summers of 1950 and 1951), sustained carbon dates placing Dover Mound as early as 2650 BP, establishing it from late Early to Middle Adena times. Other remains, including those of women, were described as large, but age and extraordinary root damage made measurement difficult.

It is from the mortuary ranks of the Adena people that most of the professional verification for the very tall stature is derived. Webb says that the Adena, in comparison to European and American whites, had long arms, broad chests and shoulders, and "fairly" long legs.[189] The lower leg and arm bones are proportionately long; and according to anthropologist Earnest A. Hooten, this occurs often in the taller native groups.[190]

Webb and his fellows were perhaps fortunate to be working out the University of Kentucky as is evident from these earlier accounts dating from the time of Squier and Davis:

The skeletons were of all sizes, from seven feet to infant. David Kilgour (who was a tall and very large man) passed our village at the time I was excavating my cellar, and we took him down and applied a thigh bone to his. The man, if well-proportioned, must have been 10 to 12 inches taller than Kilgour, and the lower jaw bone would slip on over his, skin and all. Who were they? How came their bones here?" (Augusta Kentucky)

When I was in the army, I inquired of old Crane, a Wyandot and of Anglerson, a Delaware, both intelligent old chiefs, and they could give me no information in reference to these remains of antiquity. Some of the largest trees of the forest were growing over the remains when the land was cleared in 1792.[191]

The Carnegie's Don Dragoo

The individual was of large proportions. When measured in the tomb his length was approximately 7.04 feet.[192]

Measurements taken of the skeleton while still in the grave indicated an individual approximately 7.2 feet tall. He would have been a splendid figure in any society and the darling of a primitive basketball team.[193]

Dragoo's measurements of these two people may reflect an accurate height of the individual in life, depending upon the articulation of the skeleton. His observances were recorded from the Late Adena tombs, and although the Early Adena graves yielded far fewer measurable remains due to their antiquity, large skulls were also discovered among those graves as noted by Webb and Snow in their Adena People. Strong brow ridges also marked the incomparable Adena physical type.

Scholar Donald Dragoo was directly affiliated with the Carnegie Museum of Natural History in Pittsburgh from the years 1952-1977. He is considered the last of the great Adena scholars and by the end of his career was named curator of the Carnegie's Section of Anthropology. In discussing these "honored dead" and referring to this taller Adena stature, he writes in his now classic *Mounds for the Dead*:

Two outstanding traits have been noted repeatedly for this group. One is the protruding and massive chin often with prominent bilateral protrusions (Webb and Snow, 1959, p. 37). The second trait is the large size of many of the males and some of the females. A male of six feet was common and some individuals approaching seven feet in height have been found, for example burial 40 at the Dover Mound, and burial 54 in the Cresap Mound. Some of the females of the Dover Mound also were more than six feet in height. Not only were these Adena people tall, but also the massiveness of the bones indicates powerfully built individuals. The head was generally big with a large cranial capacity.

"Massiveness" in skeletal structure perhaps reflects the term "stout" used by Heckewelder in his recording of the Allegewi appearance.

Perhaps extraordinary inbreeding weakened the continuing of the Ohio Adena characteristics among the Eastern Lenape, but more likely it was because the taller kind tended to group together for migration and resettlement. The very tall genetics seem to have survived well enough among the East Coast tribal traditions to the Tennessee Adena migrations, and the large jaw seems only to have survived among the Caribs as noted by Hrdlička.

Located in Pittsburgh, the Carnegie Museum was positioned geographically to perform the fieldwork focusing on Adena. Don Dragoo took full advantage, becoming a driving force in the restating of Adena importance during the 1950s and 60s. Over the proposed 1000-year period of their ascendancy and decline, in Dragoo's summation this culture crystallized and matured into a magnificent and elegant people (Late Adena). Dragoo's work coupled with Webb's permits us to see the Middle and Late Adena migrations conceivably underpinning the roots of both Smith's Susquehanna and Jefferson's Osage people. Says Dragoo:

If only certain inbreeding individuals of the total population were members of the "selected group," genetic factors would also have played an important part in the establishment of the unique Adena physical type found in the late Adena tombs. Any changes (mutations) in the gene pool either dominant or recessive would soon be distributed among all the members of the group.[194]

Apart from the Lenape's immediate need to repopulate from their severely depleted numbers, it would make sense that such selective mating among these mortuary mound builders would be practiced. The core reason for this could have been the creation of a guardian class comprised of physically superior men and women. From their organization, egalitarian culture, and other factors as cited by Webb, Snow, and Dragoo, it might be assumed they generally possessed above-average intellectual capacity as well.

The Robust People of Dragoo's Region

Like William Webb and Charles Snow's Kentucky region, the area of especially western Pennsylvania was also rich with Adena mounds.

This fort was located on an elevation close to the present site of Denton Lynn's barn...In 1859 he came upon several skeletons, and upon investigation concluded that the bodies must have been buried two deep. Each body appeared to have been surrounded with earthenware dishes, composed of baked mussel-shells and clay. One of the skeletons proved to be that of a man fully eight feet in height. [195]

In the Carnegie's surrounding region many exceptional discoveries were made, most of which preceded the museum's advent. From the region of the Monongahela River basin in Pennsylvania, believed to be the west-most province of the Adena People:

Piles of stones called Indian graves were numerous in many places in Fayette, generally near the sites of Indian villages. They were generally on stony ridges, often twenty or thirty of them in a row. In many of them have been found human bones indicating a stature of from six to seven feet. [196]

While most of the obvious genetic traits of the Adena seemed to have spread evenly throughout the culture, that of extraordinary tallness seems to have been limited to a relatively small group among them. This understanding is derived from the scant archaeological evidence left after the extensive destruction of the old mounds in modern times, so there may have been many more of the taller men and women than the Adena scholars could find evidence for. Webb and Snow suggested the possibility of "sexual and social selection" being factors in the development of the six-feet and taller, rugged boned Adena type. In many antiquarian publications, the Adena were called 'the Mound Builders,' a title that seemed to infer the discovery of the greater height and large jaw which to the traditional non-academic writers described "the lost race."

The discovery forty-nine skeletons of American aborigines near Pittsburgh tends to confirm a theory that the Mound Builders at one time dwelt in Pennsylvania. The inference is not surprising. Their mounds have been found in Ohio and West Virginia. Presumably at some time they occupied the intervening territory, though they left little direct evidence of it...One of the skeletons indicates the body of a "giant" eight feet tall. [197]

This line of thought might help to explain the strong physical type of those later Adena found preserved in mounds—especially if the Adena developed a ceremonial system of selective marriage as the Allegheny logically did.[198] As discussed more later, the stronger, dominant Allegewi genetic codes may have survived the eradication of the Alleghan culture by becoming the children of their conquerors. The professional community with few exceptions made little to-do over extra-large skulls and skeletal structures, as in this example of fieldwork performed before Dragoo, and forgotten by his time:

There were taken from the gravel bank, on Elm creek, near the mill on Saturday, two skeletons of men who were, in their day, about six and a half feet tall. These remains are now in the hands of Dr. C. C. White, who has made comparisons with ordinary skeletons. The skulls are perhaps, one-third larger than the skull of an ordinary man, very long from the face backward, high cheek bones, heavy under jaw, and the skeletons entire were in a fair state of preservation. These remains were found about eight feet below the surface, the two skeletons near each other and each surrounded by a bed of sand, this in turn by a heavy bed of gravel. [199]

Because these remains were not buried in mound structures, they may have been pre-Adena. When we weave legend with science ahead, it would appear that that Allegheny tradition was immediately installed in the identity of the inheriting Lenape. It would seem that these Adena folk had within their ancestral genetics a very rare lineage and line of descent. They had by the evidence people of pedigree as the term is used to denote a specialized or even royal lineage. Studies have also indicated that, as in the case of the Adena, when a people settle down and have a good nutritional food supply, they grow larger and stronger.

After similarly referencing the appropriate authorities in his well-accepted Mound Builders, Robert Silverberg writes:

This band of people of great size forced its way into the Ohio Valley about 1000 B.C., it seems.

Then he adds this interesting note:

Perhaps there was a small elite of round-headed giants dominating and ruling an existing long-headed Ohio Valley population.

Someone forced their way into the Ohio Valley, but by Native legend, it was not a race of giants. Rather, it appears that the giant folk were already here, and that the Lenape overran them, ultimately absorbing and intermarrying with them. It is not difficult to share Mr. Silverberg's wisdom in the speculation of an elite group of very tall people, perhaps a ruling class, being with the Adena, especially if the very tall and "powerfully built" genetics existed in the already inhabiting Allegewi people.

The Adena Jaw

Curator Dragoo writes:

"One of the peculiar features present in at least one-half of the observed examples is the great width of the bony chin formed by bilateral eminences rarely found among the skulls of the much earlier Shell Heap People or among the later Hopewell People." [200]

...There was also discovered the under jaw-bone of a human being of great size, which contained eight jaw-teeth in each side, of enormous size...It would pass over any man's face with entire ease. (Hardy County West Virginia)[201]

Not infrequently the large jawbone, characteristic of these people, was mentioned in the early amateur accounts of exhumation along with the bones of the legs:

...they dug up big human skeletons that were nearly 7 feet long and the jaw bone with teeth in it would slip over the jaw bone outside of the flesh of grandfather's face...The leg bone from the knee joint to the ankle joint would, put on the floor, come to the top of his knee...[202]

Regarding the great Miamisburg Mound, in 1839 a man named Lewis received permission from then owner of the work, Dr. John Treon to excavate. Digging into the top of it, he uncovered a few bones at about 10 or 12 feet from the surface when he became frightened by a hollow sound off his pick. He stopped the work there, but the bones were preserved by Dr. Treon, and were of "enormous size, a jaw [bone] slipping easily over those of the largest man, flesh and all."[203] (Butler County, OH)

On Mr. Higby's farm...is quite an extensive ancient burying ground, where many human skeletons have been found; some of them of very large size...Last summer, the hogs rooted out of the earth the entire frame of a man of very large size. The under jaw bones would easily go over an ordinary man's face.[204] *(Ross County, OH)*

Mastodonic remains are occasionally unearthed, and, from time to time, discoveries of the remains of Indian settlements are indicated by the appearance of gigantic skeletons, with the high [prominent] cheek bones, powerful jaws and massive frames peculiar of the red man, who left these as the only record with which to form a clew [sic] to the history of past ages.[205] .[206] *(Brown County, OH)*

The inquiring pioneering-types, being mostly of Euro-Celtic decent, enjoyed comparing the giant jawbones of the skulls they found with their own.

...on Flint Run, a small rivulet of the South river, in the county of Shenandoah, a skeleton was found by his father, the thigh bone of which measured three feet in length, and the under jaw bone of which would pass over any common man's

face with ease...in excavating the ground for graves it is said that bones have been exhumed which seemed to have belonged to a race of giants...Mr. Peleg Sweet, who was a man of large size and full features...in digging, came upon a skull and jaw which were of such size that the skull would cover his head and the jaw could be easily slipped over his face, as though the head of a giant were enveloping his...[207]

Such finds were reported matter-of-factly, and, from the nineteenth century histories, rather routinely as in this bit uncovered by this research team originally:

In 1829, when the hotel was built in Chesterville (Morrow County, Ohio), a mound near by was made to furnish the material for the brick. In digging it away, a large human skeleton was found, but no measurements were made. It is related that the jaw-bone was found to fit easily over that of a citizen of the village, who was remarkable for his large jaw. The local physicians examined the cranium and found it proportionately large, with more teeth than the white race of to-day. The skeleton was taken to Mansfield, and has been lost sight of entirely.[208]

In the Shadow of Hopewell

A map showing the prehistoric heartland of the Lenni Lenape and later Hopewell culture people after Webb and Snow.

Just as the Adena were named after the estate of early Ohio governor Thomas Worthington,[209] so the name Hopewell was lent in honor of the Union Captain, Mordecai Cloud Hopewell. With the sharp rise of excavations in the nineteenth century, the competition for finding artifact evidence of value was also on the ascendant. Says adept Adena scholar William Webb:

Many "non-Hopewell" mounds in the Ohio River Valley have been thus partially destroyed in the last century by otherwise able scientists—always with the same explanation—namely, such mounds were "unproductive."[210]

Looking for saleable and procurable artifacts, many if not most of the Adena mound works were eventually leveled, destroying their skeletal remains. As this soulless history unfolded to our research, it was realized that the pioneering crowd saw the mounds as several distinct varieties of earthworks, and that the really telling distinctions among them had never been developed by later academic efforts.[211]

Indications of the Adena "ceremonial complex" (Early Woodland, beginning about 1000 BCE) extend from the Whitewater River in extreme eastern Indiana all the way to Pittsburgh to the east, southward to the Big Sandy, Licking, and Kanawha Rivers, and north to the upper reaches of the Muskingum and the Scioto River Valleys. Emphasis on ceremonial-type mound works lend some rough understanding of the architectural heartland of these people, although as noted, skeletons of larger-than-average proportions were found throughout Indiana and further west into Illinois.

True Hybridism

About eight centuries after the Adena villages and towns appeared throughout what is now Ohio, Indiana, Kentucky, West Virginia, and Pennsylvania, the Hopewell people were, by inference, thought to have begun the process of taking over the established geography of the northern slopes of the Ohio Valley. Some ethnological interests have tentatively surmised this transformation took place through peaceful replacement; and Native legend would suggest the same. Some scholars also believe that as the Adena seem to have supplanted an older, disparate culture in the Ohio Valley around 1000 BCE or before, the

Hopewell People seemed to have succeeded the Adena fully 800-1200 years later, with the Adena moving south and east of the Ohio River and its northern tributaries.

So before post-Dragoo modernity reclaimed its passion for the Hopewellian, the sitting science asked these questions: how did the Adena begin, and why did they end; and, how and why were they so intimately relative to the Hopewell period? Did this purported "hybrid" Hopewell culture indeed achieve such material distinction over their Adena predecessors or were they in fact more recipients of a crossbred Adena culture, effectively held at bay even through their so-called classical period by a formidable Adena military just to the south and east?

The anthropological use of the term hybrid with regard to the Hopewell surely refers less to a genetic changeover than to an ensuing display of material wealth identified with the Hopewell period, for there was little (though some) evidence of the Adena skeletal type in the early Hopewell mortuary situations in once Adena-dominated lands. Regarding the Adena however, there may be a claim to true genetic hybridism and the rise of a powerful, energetic class of people, as discussed ahead under 'Allegheny and Adena, Archaic and Woodland.'

Yet Adena mounds and Adena-type skeletal remains have been identified far north and eastward to the Canadian Maritimes and far south to Florida's Tampa region with surprising accounts from pioneer sources describing places Hopewellian anthropologists have less knowledge of. For example, large skeletal remains were reported west of the Whitewater River Basin in Indiana's Decatur, Pulaski, Henry, Rush, Lawrence, Orange, Monroe, Clark, Randolph, Pike, Dubois, Grant, Delaware, Blackford and other counties, the list being incomplete and ongoing, as in these examples:

In 1925, several amateurs digging in an Indian mound at Walkerton, Indiana, [St. Joseph County] uncovered the skeletons of eight very ancient humans measuring in height from eight to almost nine feet. All eight giants had been buried in "substantial copper armor."[212]

Many, perhaps most, of the skeletons were of unusual size. One jaw was so large as to pass readily outside when applied to an ordinary man's face. One thigh bone was so long that, when put beside the thigh of a man six feet high, the lower part of the bone reached four inches below the knee...[213]

It became virtually impossible to discern hierarchical social structure among the Adena People because most of the mound works were pillaged before any reasonably organized taxonomic method was enforced. It was little different with the Archaic folk. Very much in appearance like typical Christian burials, some of the rare Archaic period graves contained tall individual remains, inferring these legendary beings lived prior to the accepted dates for archaeological Adena. The following quotes describe what appear as (1) Late Archaic or (2) Glacial Kame[214] trench burials created just prior to the Adena period :

...The burying-ground...appeared to have been accurately surveyed into lots running from north to south, and exhibited all the order and propriety of arrangement deemed necessary to constitute Christian burial... Some of these bones were of unusual size, and evidently belonged to a race allied to giants. [215]

The skeleton of a prehistoric giant was exhumed in a sand bank near this city [Bowling Green, Ohio] Tuesday evening by a colored laborer. The skeleton, when placed together as it was in life, measures nearly nine feet in length. The skull measured almost twelve inches in diameter, and there are two distinct rows of teeth in the massive jaw. The bones were at first thought to be the remains of some giant Indian, but the shape of the head is not the shape peculiar to Indians and the age in which the man lived is still in doubt. The man was squatting or sitting when buried, for the knees were doubled up under the chin.[216]

As detailed in the next chapter, Indian transmission coupled with Native dating suggests that a western migrating people arrived in the Ohio Valley at nearly exactly the same time as the archaeological Adena, commencing the so-called Woodland Period. According to Indian legend, these newcomers took control over the previous culture's villages and populace. Native legend states there were very tall Archaic people in the region at this important juncture in time, a people from whom the Adena may have descended following a long conflict of arms and a mixing of the two peoples. However, because the modern professional community has acquired less evidence for any tall people in the pre-Adena lands, the Tall Ones that are admitted in the literature are not adequately explained. Though the causes behind this lack of data are understood, the genetic source of the outstanding height observed among the Osage in the west all the way to the Susquehanna in the east has, regardless, never been sought. Being connected with the poor Adena has had casualties on several fronts.

At least by the Late Archaic or Early Woodland times, the Tall Ones seem to have enforced their survival as a special group. By the evidence and by logic, they assumed a position at the apex of a hierarchical structure intimate with a population possessing average stature. Speaking figuratively from the grave, the evidence avers the continuation of an ancient nation that fostered the Adena characteristics that, as Dragoo notes, were genetically distributed throughout the entire Adena nation. From this position of advantage, their pecking order enabled the dissemination of specific physical attributes throughout the national body, lending select individuals among the extensive family certain unmistakable traits including extraordinary stature.

The part of the skull above the nasal bones was well preserved, and compared with the skull of an Indian found intrusively buried in neighboring mound, was a distinctly different type of man.[217]

While their physicality was not relative to native Indian people as we think of them, many of the remains of great stature were buried with grave goods leading Antiquarians to conclude they were of familiar Native origin. In spite of the elimination of their specific genetics in modern times, the tall people seem to have affected much of the trappings and signature associated today with many pure blood Native people. As leaders they appear to have been venerated and copied. The legends of normal-in-stature tribes reported on them as "giants" (English translation), but little or nothing is passed down to suggest these people were a foreign tribe, and in fact were referred to as "an ancient family" in Iroquoian legend, suggesting an indigenous people.

Coming Out of the Shadows

It is no little surprise perhaps to conclude that the Adena people stand alone and have few counterparts in the usual skeletal series of archeological origin.

Charles E. Snow [218]

Excavator Peter B. Catlett reported that the skeleton measured 7'4" when the bones were wired together. He stated, "I took the lower jawbone and put it over my chin, and it did not touch my face, and I was at that time a man who weighed 181." Some Adena people were very large. They had round heads that were flattened in back. The Hopewell moundbuilders had long heads and slender bodies indicating that they were a different physical type.[219]

The Adena have been a challenge to anthropologists, and their scholars' heyday saw these people being discussed practically as a separate genetic offshoot of modern human. But these men were even-handed in their analyses; and having no clearly discernible precedent for the unusual body type among the Archaic Peoples, they correctly pursued the origins of the exceptionally tall men and women with professional detachment, not sharing the political expediencies of the Hrdličkan administration.

Physically, the Adena majority was matchless among the archaeologically known ancient people. Their skeletal remains are described as larger, stronger, and rugged, having a more massive bone structure which, as the Neanderthal, is now extinct. Most understanding of these people is subsumed upon the

dating and trait-grouping of materials found in the severely diminished number of mounds and village sites. Many of the non-professional accounts, as this bit published in 1900, focus upon the tibia and femora bones, often enough found intact:

The most important find was the bones of an exceedingly large individual. These bones were very badly decayed, but the tibia [bone between the knee and ankle] was removed in fair shape. The width of this bone was nearly two inches, being very massive, and somewhat bent. The femora [long bone of the thigh] were very large and more curved than is usual. Many pipes and ornaments have been found around this mound.[220] *(Adams County)*

The Archaic People

The common Archaic period people preceding Adena settlements are classified as "long-headed" with "narrow" skulls (dolichocranic) i.e. having a breadth of skull less in proportion to length (front to back). Archaeologists thereby chronicle the beginning of the Woodland Period with evidence of the dominant Adena culture supplanting the Late Archaic people. The Adena were, as a group, "short-headed" (brachycranic), i.e. the skull breadth was at least four-fifths its length from front to back, causing the head to appear more "round." [221] Other factors like the jaw, the cheeks, and the raised areas of muscle attachment suggest a unique form of humankind. The Adena also practiced a form of cradleboard skull shaping, giving them a distinguished appearance. From the point of view of natural genetics, both the Archaic People before them and the Hopewell People coming after them inexplicably signified different races.

Incestuous Breeding?

"The problem of origins would be greatly simplified if it could be shown that Hopewell man himself had the same physical characteristics as Adena man. It would then be simple to understand the Ohio Hopewell as a simple chronological development of Adena."[222]

Without recognizing the probability of a tall predecessor to Adena, the remains of tall people discovered by Thomas and Moorehead were lost during the Hrdlička era. This resulted in an overlooking of the larger people by scholars referencing the complete writings of Webb and Snow in that the very tall folk just seemed anomalous discoveries. This lent no ridicule or fault to Webb who, figuratively rediscovering the man of seven feet, didn't treat his remains with the same enthusiasm as Don Dragoo a short time later. Able to stand on Webb's strong shoulders with a panoramic view, Dragoo dragged the phenomenal physicality of certain Adena to the light of reason, proving himself both an excellent independent field investigator as well as the best interpreter of Webb's more obscure findings. Donald Dragoo is one of my archaeological heroes.

To explain the sudden appearance of the Adena and disappearance of the Archaic type skeletal series, theory moved unofficially on whimsical occasion to seeing the Walcolid/Adena people to be a sudden offshoot of the "Iswanid" or Archaic long headed. This suggested immediate, incestuous, and copious inbreeding to develop the new-to-anthropology Adena type in a short span of time. This would in turn answer the gnawing question of how the vast geography of the Adena could have been populated so quickly with this new race But the notion of extreme inbreeding never gathered any weight: how many 'freaks' were there at the onset to go about this breeding frenzy with impunity—two, four? As absurd as this may sound, no one seemed to come up with a better theory in lieu of surviving physical evidence of an Archaic man, strong, physically proportionate, and robust. We have to keep in mind that all the giant-like skeletons found previous to this by the grand- and great grand- generations of early settlers preceding the mid-twentieth century—and there were many hundreds of them—were already lost to the referenceable memory of scientific advancement.

Another theory suggested that since the very rare remains of a pre-Adena Archaic people were physically more suggestive of the later Hopewell people, the newcomer round-headed Adena culture (having deftly

multiplied themselves out of thin air with their unusual physical traits), gradually agreed to intermarry with the long-headed indigenous populace, eventually becoming the almost entirely long-headed Hopewell. But the Hopewell subsequently were shown (as noted by Dragoo) to have originated north of Adena—specifically out of Great Lakes Canada and New York. Combining Hrdlička's discounting of a very tall man with a selective reading of Webb and Dragoo, anthropology seemed to be relegating the Adena race to a genetic recessive theory!

Oddly, this theory was resuscitated very carefully when Adena external traits were found in New Jersey, while the hallmark Adena skeleton was not, as discussed ahead in when science and legend are wedded.

So not only may the round-headed type have been in the region during the pre-Adena Late Archaic time, but the Early and Middle Adena may have kept a scrupulously closed culture—for the most barring any non-tribal long-headed people from participating in the rite of marriage. Because evidence betraying their whereabouts prior to their arrival is truly recondite, the archaeological Adena 'suddenly' appeared in the Ohio Valley. One element of explanation for this mysterious emergence is based in the belief of a paradigm event, which is termed *the War* as emphasized in the next section.

Because of this purportedly astounding military upheaval in the vicinity of 1000-1200 BCE, we see an almost complete absence of the short-in-stature Iswanid Archaic type from the Early to the Late Adena tombs. Their likely sudden disappearance corresponding to the Adena arrival is quite mysterious with several possibilities for the changeover, including absorption and selective breeding bringing about the characteristic Adena physicality.

800 years after the War a different scenario played out, for some very late Adena intermarried sparingly with long-headed people who had come from the probable district of the Great Lakes—the very early so-named Hopewell—long before the Hopewell Florescence. At this point however the Adena were completing a centuries-extended, gradual mass migration from present day Ohio. As this migration completed, it effectively bequeathed the land north of the Ohio River and westward of the Alleghenies in large part to these long-headed folk, who were likely of Adirondack and Mengwe (pre-Iroquoian stock), coming from the northeast and points north. Before DNA studies took greater popularity, the few physical anthropologists who had studied Hopewellian skeletal remains associated these people with dolichocephalism (long headed folk) of the northeastern Woodlands area.[223] The Adena abdication began to pick up greater momentum about 500 BCE and ended in the early years of the Common Era, although precise dates are disputable for many reasons.

A Laying Over of Theories

The pre-eminent theory of Adena origin at the onset of pre-Adena professional investigations was that their ancestry had come from Mexico or even further south. When Webb and Snow recognized the Adena skeletal series in Florida, they naturally theorized these people had come up from the south to Ohio. But since the Adena bone structure was unusually difficult to trace further west of Florida's panhandle and south of the Rio Grande, it was thorny to explain why there were Mexican traits found mostly in the Middle and Late Adena tombs of Ohio (approaching the Common Era) while not present at all in the Floridian folk's mortuary situations. The answer turned out to be that the Florida type may have come from Ohio after Adena dominance there, and the Mexican traits found in the Late Adena tombs may have been brought through trade connections from the west. Part of the original misunderstanding arose from the mound works of the Deep South.

There are Archaic era mounded structures in the deep southern U.S., often intricate and complex, but having little or no emphasis on burial such as the Adena practiced. These include Watson Brake, Poverty Point, Fig Island, and Sapelo. But because they were mounds, theories were put forth that a mound-building tradition came into the Ohio Valley around the time of the Adena from the southern Mississippi. For this reason, the Adena people were tentatively identified with older cultures from the south, and as mentioned could even have originated from deep Mexico.

The Adena, however, are known for commencing the creation of mounds specifically honoring a special class of their deceased. What role these honored people performed in the society has never been

unanimously agreed upon, and in fact the subject has been neglected. But they were often tall, cremated less (or not at all), and logically thought of as a warrior class. There are further distinctions, including a wholly different variety of skull shaping than that practiced by the Archaic peoples.[224]

Adena man, a broad-headed individual, had occipital [back of skull] deformation, and bifrontal flattening was frequent, while [later] Hopewell man was basically a long-headed individual, originally undeformed.[225]

Needless to say, the findings regarding mounds and skull shaping cast serious doubt on any exclusive Mexican connection. That coupled with new studies suggesting the tough Adena skeletal type arrived not directly from Mexico, but from an Archaic connection to the southern margins of the Great Lakes (and eastward to the St. Lawrence Valley region as proposed by Ritchie), and the original data was reconsidered for new interpretation. That combined with the Adena type being considered the same as the Carib [Florida] type led to new questions being posed.

Almost confusedly, it was beginning to seem that, as theory overlapped theory, everything distinguishing the Adena (with the possible exceptions of plenary mounds for the dead and a new type of skull shaping) could already have been in the mainstay region of the Ohio Valley, and for an indeterminable amount time before Adena. The strong body type was theoretically present prior to the rise of the powerful Adena organization and their new mortuary customs. But if they were already there, why did it seem that they suddenly appeared 1000 years before the Common Era? Posing a riddle of origin so recondite that several generations of ethnological interests have not penetrated its depths, these magnificent Adena, towing their insolvable mystery, graciously abandoned their homelands, traveling away in at least two main directions, with other paths leading from those initial migrations.

Native legend speaks of a grapevine that was used in an ancient exodus across the Ohio River, a vine that broke only after the people had gone south, as will be recounted. Later discoveries in the field, especially by the Carnegie, have suggested that the mystery of the Late Adena abandonment of areas north of the Ohio River may not have been due to military disadvantage. By including the source of native legend, the exodus is explained as the fulfillment of a destiny foretold from very ancient times to the Lenape people.

Since no pure Hopewell traits had ever been found in Adena tombs, it has been assumed that Adena chronologically preceded and were culturally anterior to Hopewell. Thus following the 800-year or so unadulterated tenure of the Adena, the Hopewell had the valley to themselves for a few hundred years. During that time they yet practiced some very limited cradleboard skull shaping, once almost universal among the Adena. Mortuary mound construction continued, but changed internally, emphasizing single individuals more.

In the interim, far to the east such as the St. Lawrence and Delaware Valleys, and south to Tennessee, cultural artifact evidence of the Ohio Adena showed up before going extinct. These places are where the more apparent and neatly documented trail of the old people leads during that later period. The absence of Adena traits in the mounds ascribed to the Ohio Hopewell has prompted a few interesting theories, including the perceived forced exclusion of the Adena by the Hopewell. In fact, the story has some confusion with complexity, and to locate a stable buoy in this turbulent sea, we must rely upon the traditional history or legend of a certain elder tribe, today again known as the Lenni Lenape. Their oral tradition returns us to historical reference to a time before the aboriginal Adena in the Ohio Valley through recounting the aforementioned war, and the Archaic Lenape's terrifying encounter with an ancient and areal clan of giants.

There are alternative explanations for the Adena origin and exit. However, through the entering of Native American legend correctly into the analysis, a provisional strong light is shed over an assuredly dim prehistory This Lenape oral tradition emphasizes how the archaeological science long worked with a handicap in not allowing the admission of indigenous lore and legend to shape and color its scenarios. As clinical anthropology works overtime, underneath it all remains the question: Who were these people?

The forensic artist David Arshawsky's rendering of how a mature Adena male may have appeared. Arshawsky combines what may appear as Asian and African traits while some Native legend suggests a lighter-skinned race.

The War: Lenape Legend and Legacy

To answer this question, we should first ask where certain among the Adena folk acquired their extraordinary stature. In accord with Native legend complemented later with sound archaeology, the Adena were in name the Lenni Lenape (later Delaware), and took over the lands of southern Ohio, western Indiana, and northern Kentucky around 1200 BCE (earliest date) from the Allegheny Nation, a remotely ancient people of whom less is known. These Allegewi were members of an ancient and distinguished family of unusually robust people known for their civilization, physical endurance, and wonder working abilities according to Lenape legend as recorded by John Heckewelder, a Moravian missionary. Moreover, they were renowned for their imposing stature in both their men and women. If the archaeological Adena were indeed the Lenni Lenape—as archaeological evidence cited ahead concurs—then we might begin to get a firmer understanding of this missing piece of prehistory having to do with the origins of the Adena.

There is no evidence for a sub-group of very tall people among the long-headed, Ohio Hopewell culture [100 BCE-500 CE]. On average, the Hopewell general populace was taller than the Adena general populace. But among the Adena exclusively there was a class of people who often enough exceeded six feet, approaching or growing considerably above seven feet in height. [226]

Stories of violence and warfare seem to flavor many of the old Native accounts, even as such events continually preside over our daily news. This story of a supposed battleground was reported in an Ohio newspaper nearly a century ago, bringing up images of giant men fighting for their lives in a time long distant:

What is thought to have been the scene of a bloody prehistorical battle has been discovered by two Coshocton boys just north of this city on the Walhonding River (Coshocton County). The high waters washed away the bank, unearthing the skeletons of five men, the bones indicting that they were giants in stature. The bones will be sent to the state museum in Columbus.[227]

Thousands of years ago in central North America, long before Cahokia and the Mississippian mound building societies, there was a great and broad-ranging civil war. It was not like the American Civil War, although it sponsored a confederacy against a union. The nomadic tribes of plains and prairies engaged for some time an eastern woodland adversary, and the battleground spanned a broad geography starting from the wide boundary of the ancient Mississippi eastward. It witnessed many battles and by its end sustained a radical loss of life bordering on mutual genocide. In sum, the great tribes of the west encountered the great nation of the east, and the resultant history—or rather prehistory—in due course shaped the pre-Columbian world far more than is presently understood.

Our archaeological record holds relatively limited social data of this time period, and because it has long looked askance at Native contributions to history, we must conversely look to the precious resource of Native American transmission. Anthropological science's passing over folk traditions was at the onset not the approach to unlocking the secrets of ancient man. In the post-Revolutionary War period carrying over to the mid-nineteenth century, such legends were considered of curious interest and value. Today, savvy anthropologists have begun to re-examine the old accounts and mythologies. But in the lengthy interim spanning well over a century, and while native people were prejudicially shunned and physically ostracized, ethnological officialdom organized itself into a codified science, highly objectified to be rigorously applied to the rigid rules of academia. In this evolutionary change, men like Henry Schoolcraft were overlooked and forgotten:

The oldest tribe of the United States, of which there is a distinct tradition, were the Alleghans. The term is perpetuated in the principal chain of mountains traversing the country. This tribe, at an antique period, had the seat of their power in the Ohio Valley and its confluent streams, which were the sites of their numerous towns and villages. They appear originally to have borne the name of Alli, or Alleg, and hence the names of Talligewi and Allegewi. By adding to the radical of

this word the particle -hany or-ghany, they described the principal scene of their residence—namely, the Alleghany, or River of the Alleghans, now called Ohio. The word Ohio is of Iroquois origin, and of a far later period; having been bestowed by them after their conquest of the country, in alliance with the Lenapees, or ancient Delawares. (Phi. Trans.) The term was applied to the entire river, from its confluence with the Mississippi, to its origin in the broad spurs of the Alleghanies, in New York and Pennsylvania; and the designation, to its sources, is still continued in use by that people.

From the traditions of the Lenapees, given to the Moravian missionaries, while the lamp of their traditionary history still threw out its flickering but enlivening flames, the Alleghans had been a strong and mighty people, capable of great exertions and doing wonders.

Referring to the entire Appalachian chain as the Alleghenies, Schoolcraft is believed to have gotten his information from the aforementioned John Heckewelder, assistant to the Moravian missionary David Zeisberger, himself from Moravia (now in the Czech Republic). Together Zeisberger and Heckewelder founded the town of Shoenbrun, near present day New Philadelphia, Ohio. They successfully converted as many as 400 Delaware to the Christian faith through peaceful persuasion, doubtless making close allies during the proselytizing. Heckewelder's account may not be the only one concerning prehistoric America, but it is surely reliable for the conveyance of the tradition of the Delaware, who were derived of the venerable Lenni Lenape. Heckewelder writes regarding the Allegewi:

"Many wonderful things are told of this famous people. They are said to have been remarkably tall and stout, and there is a tradition that there were giants among them, people of a much larger size than the tallest of the Lenape."

"Tall and stout" reminds us of the Carib Indians as reported by Hrdlička, the Susquehanna and Osage as reported by the early English and French, in turn leading back to the Adena with their very tall men, as reported by Webb and Dragoo. Almost as a sacrilege against orthodox belief, it began to appear that these Allegheny people may have preceded even the Adena.

Many centuries ago, believed beginning as early as 1500 BCE, the Lenni Lenape moved en masse from some point in the western half of what is now the U.S. toward the east. We do not know their original point of settlement, although language customs may with time afford a better clue. According to Choctaw tradition as conveyed by Vine, this was the time of the great Exodus.[228] It is said the Lenape were seeking their ultimate destiny in a promised land. As the legend goes, these people found themselves at the shore of the Mississippi—the white man's enunciation of their Namesi Sipu, River of Fish. There they met up with the nation called Mengwe,[229] who had come from a bit further north and closer to the northern source of the Namesi Sipu, perhaps the present-day Missouri, stronghold of the very ancient Siouan Language Group. It was a meeting of destiny, and was, at that time, a peaceful one. The Lenape sent out their scouts across the broad current. Of this, James Athearn Jones relates:

"They told that they had found the further bank of the River of Fish inhabited by a very powerful people, who dwelt in great villages, surrounded by high walls. They were very tall—so tall that the head of the tallest Lenape could not reach their arms, and their women were of higher stature and heavier limbs than the loftiest and largest man in the confederate nations. They were called the Allegewi, and were men delighting in red and black paint, and the shrill war-whoop, and the strife of the spear. Such was the relation made by the spies to their countrymen."[230]

The native recollection moves very quickly then. In the words of Heckewelder:

"...they sent a message to the Allegewi to request permission to settle themselves in their neighborhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther to the eastward. They accordingly began to cross the Namesi Sipu, when the Allegewi, seeing that their numbers were so great, and in fact they consisted of many thousands, made a furious attack on those that had crossed, threatening them all with

destruction, if they dared persist in coming over to their side of the river. Fired at the treachery of these people, and the great loss of men they had sustained, and besides, not being prepared for a conflict, the Lenape consulted on what was to be done; whether to retreat in the best manner they could, or try their strength, and let the enemy see they were not cowards."

Cyrus Thomas' Contribution

Cyrus Thomas collected the names of four chieftains who led the generations-long battle against the Allegewi. We do not know if he refers to Lenape chieftains or a combination of Lenape and Mengwe, or if the entire naming is counterfeit.

The first leader after the initial slaughter and a formal declaration of war was Kinnepehand, Sharp-Looking. He had some success, and took a portion of land across the Mississippi, slaying the Allegewi. Next was Pimokhasuwi, Stirring About. He had no success, as the Allegewi were too strong. Then the one called Tenchekensit, Open Path, took the leadership, and many towns were acquired. Finally, when Paganchihiella became chief, the Alleghans were defeated.

While all accounts seem to agree on the outcome of some war, only Heckewelder's writings are consistent enough with archaeological findings to supply a clear and comprehensive guide. The problem with Thomas's contribution was that he used Constantine Rafinesque's controversial Red Bark writings, too often declared a forgery or, at the least, held to be somewhat misleading by both Native and white scholars. Rafinesque (October 22, 1783 – September 18, 1840), it is argued, reinterprets bits from two separate traditions, subsequently attempting a convergence of their differing timelines to create a new one with possible interpolation. There are other criticisms, perhaps most notably David Oestreicher's The *Anatomy of the Walam Olum: A 19th Century Anthropological Hoax.*

Whether one believes this version or that, one should always be wary that history as related solely by the victorious side is colored with its own interpretation. Objectively speaking, the facts of the tradition clearly relate the resultant warfare as an overwhelming loss for the Allegheny *as well as* the Lenape people. Whether the Lenape were considered deceitful in not initially disclosing their vast hoard is not a part of the story. While one account says the Allegewi were defeated, later stories relate of their leaving the Ohio Valley southward down the Mississippi. Without referencing Rafinesque, and through discernment of the two traditions employing the name Alleghany (Allegewi, Tallegewi) a feasible history jibing with archaeological accounts may be reconstructed. The Lenape, having made an alliance with the Mengwe upon the banks of the Mississippi River, took many years, and through a great loss of their people, finally overcame and apparently absorbed the Alleghany nation, spawning a hybridized Lenape—the archaeological Adena with Allegheny genetics on the ascendant. This indicates a possible alteration in language as well. Through comparing other such events, and knowing the extent of the territory, this war may have taken as long as 100-150 years to complete itself marking the beginning of the archaeological Woodland Period i.e. 1000 BCE..

As noted again later, these Mengwe followed after the Lenape in war, staying back to avoid injury as much as they might. Perhaps this was on account of their agreement, that upon the defeat of the Allegewi people, the Lenape would take for themselves the greater Ohio Valley, heartland of their adversaries, while the Mengwe would be awarded the lands northward beginning with the Great Lakes. It is speculated that the Mengwe were of pre-Siouan origin, later combining with the pre-Iroquoian, St. Lawrence-Adirondack people to eventually (much later) evolve into the Iroquois League as also related ahead.

As the legend completes itself, the two triumphant tribes lived together in peace and cooperation for several centuries—specifically about three. But having done this, it is related by the Lenape that the lands to the east were found to be uninhabited by any enemies, and that they were rich and bountiful, the destiny of the Great Spirit for the people. On this account, they ultimately moved eastward, leaving the Ohio country. The early portion of this Lenape movement (700 BCE, Early Middle Adena) may indeed match archaeological investigation, but may also help explain why the Adirondack and Mengwe peoples eventually combined to push back what they, looking beyond their own squabbling, saw as a threatening expansion. This is addressed with more detail in the chapters ahead.

The Lenape Family

Out of these people of the Lenape, no less than 40 tribes are said to have arisen, most all situated in the east and southeast. In hindsight, not only would this have required a great number of generations, but also it may explain the difficulty in DNA pattern matching with an ancestral people living millennia before the present. As for the Mengwe, their eventual merging with the people of the St. Lawrence is held accurate.[231] Historically, the Lenni Lenape (as the Delaware and their many sub-tribal groups) were not on communal terms with the later Iroquoian community because they stemmed originally from two or three separate cultures, one of which were affiliated with the Lenape before and during the War, separating afterward as noted.

David Cusick, a Tuscarora by birth, writes in 1825 that among the legends of the people of the ancient stock, there was a powerful tribe called Ronnongwetowanca. They were giants, and had a "considerable habitation." The giants were said to have had a "silly' mode of attack, waiting until their intended victim was not expecting anything—just as the Allegheny were reported to have done. After a time, and having endured the outrages of these giants, it is said that the people banded together, and through the final force of about 800 warriors, successfully annihilated the abhorrent Ronnongwetowanca. After that, it was said that there was no great tribe of giants. This was supposed to have happened around 2,500 winters before Columbus discovered America, i.e. around 1000 BCE—the time the archaeological Adena seem to have commenced their appearance in the Ohio Valley.[232] Admittedly, this date is a crucial reference, practically standing alone when searching for specificity in the chronology.

War Mounds vs. Post-War Mounds

...I believe the so called "moundbuilders" built mounds over their kings or rulers and over large heaps of dead soldiers, something like what is done now where large numbers are slain in a battle.[233]

The Methods of Sepulture, among the Indians, varied in different localities...The custom of raising heaps of earth over the graves, was perhaps practiced as a mark of distinction for the tombs of eminent personages, and for such as contained the bodies of warriors slain in battle, or were made common repositories for the dead of whole clans and villages. It is sometimes difficult to distinguish between the places of sepulture raised by the ancient mound builders, and the more modern graves of the Indians. The tombs of the former were in general larger than the latter, were used as receptacles for a greater number of bodies, and contained relics of art evincing a higher degree of civilization than that attained by the present aboriginal tribes. The ancient tumuli of the mound builders have in some instances been appropriated as burial places by the Indians, but the skeletons of the latter may be distinguished from the osteological remains of the former [i.e. the mound builders'] by their greater stature.[234]

There are distinctly different types of earthworks. It is broadly accepted that mortuary mound construction was not transferred to the Ohio region from the southeast region as was once thought. The Adena apparently originated "mounds for the dead" during times of peace. During ware times, things were different. There is some small evidence, cited ahead, that burial-type mounds originated in the middle region of the continent, with far greater prevalence in Indiana and Ohio. Again, it is the presence of men of very tall stature that lends us the ability to discriminate and form a new view over the past. Heckewelder writes:

Having thus united their forces, the Lenape and Mengwe declared war against the Allegewi. And great battles were fought, in which many warriors fell on both sides...An engagement took place in which hundreds fell, who were afterwards buried in holes or laid together in heaps and covered over with earth.

Such an after-battle chore would be the warriors' choice. Mound building of this type is as ancient a practice as can be imagined. It was not only clean, but practical. A location where the dead were placed

and covered with earth to avoid open decay and disease is easy to accept. This is a possible explanation for the origin of earth mounds for the honored dead—the slain heroes and men sacrificed in discharging the dreadful arts of war.

H. H. Blackstone, a resident of Charleston in 1878, explored a mound in which he found hundreds of fragmentary skeletons placed in every conceivable shape and attitude as if the bodies had been thrown in promiscuously, like burying the dead after a great battle…Dr. Golder, another citizen of Charleston around the same time, declared that he had seen a skull that measured over thirty inches in circumference, and that he saw a tibia or thigh bone that would reach from the hip of an ordinary man to the ground. [235]

The graders of the Packwaukee and Montello Railroad recently dug through a mound some three miles west of Montello (Wisconsin), and at a depth of seventeen feet unearthed a large collection of human bones and other interesting relics of an extinct race. It appeared as if the bodies had been thrown promiscuously into one common grave. Portions of the skeletons measured showed that the bodies of which they formed a part must have been eight feet in height. Nearby were found large quantities of large copper beads of rude workmanship, some of them two and a half inches long. An oak tree two feet in diameter grew on top of the mound. [236]

From where the Mengwe are thought to have come when they joined the Lenape, i.e. from the region of the Mississippi's northern source confluence at the Dakota Missouri, we have this, originally entitled "A Prehistoric Cemetery:" Efforts to verify this account have gone unrewarded, but it is included for reference.

Two miles from Mandan, on the bluffs near the junction of the Hart and Missouri Rivers, says the local newspaper, the Pioneer, is an old cemetery of fully 100 acres in extent filled with bones of a giant race. This vast city of the dead lies just east of the Fort Lincoln road. The ground has the appearance of having been filled with trenches piled full of dead bodies… In many places mounds from 8 to 10 feet high, and some of them 100 feet or more in length, have been thrown up and are filled with bones, broken pottery, vases of various bright colored flint, and agates. The pottery is of a dark material, beautifully decorated, delicate in finish, and as light as wood, showing the work of a people skilled in the arts and possessed of a high state of civilization. This has evidently been a grand battlefield… Nothing like a systematic or intelligent exploration has been made… Five miles above Mandan, on the opposite side of the Missouri, is another vast cemetery, as yet unexplored. We asked an aged Indian what his people knew of these ancient graveyards. He answered: "Me know nothing about them. They were here before the red man." [237]

The inclusion of broken pottery in the above mound is similar to the Adena practice of placing broken pottery in the fill of their mounds.[238] Could this be symbolic of the soul's "vessel" being broken? Because Webb and Snow are emphatic that the Adena generally showed no signs of being engaged in any warfare practice at all,239 one might assume that the practice of mound building was somewhat pre-Adena, traditionally re-enacted by them throughout times of peace.

After the War, the practice of mound building could have been restaged in quieter surroundings, as by the eastern Adena (Lenape) or their believed descendants, the Pennsylvania Susquehanna Valley people.

The citizens gaze in silent wonder on these relics of a race that at one time ruled the land. For seven miles along the shore can be seen large mounds of clam and oyster shells…and it is near these shell mounds that the great number of skeletons have been taken up. In some instances weapons of war made of stone and flint have been found lying close beside some exceedingly large skeletons. The relics will be put on exhibition at the museum of the university in Philadelphia. [240]

Such mounds or cemeteries as quoted above, holding the remains of people of above average stature, may explain the practice of mound building as more than merely ceremonial, beginning at the pre-dawn of Adena supremacy.

In Silverberg's words, Heckewelder's reference to the Allegewi as giants "touched off a search for a race of giant mound builders in the Ohio Valley." Indeed, the pioneering whites and their descendants enthusiastically performed their own examination of the uncounted mound-tombs, leaving a scattered remnant for the later archaeologists. The "archetypal Adena site" is held to have been that excavated by Mills in Ohio (1902), although contradictorily, the great majority of Adena mounds were apparently destroyed some time prior to Mills' professional career.

Upon life's end, some Adena would be interred right into the floor of their home, the whole covered with earth, preserving the sites of their former hamlets in quaint clusters at intervals across the countryside. Hence the belief by a few that Adena mortuary habits reflected more the choices of an egalitarian society than one dictating an agenda for burial. In fact, it has been said that in regard to apparent ritual, Adena may have been more complex than any other prehistoric culture in the Ohio Valley.[241] Generally though, it is held that there appears a hierarchal program at work. All gone today, whether Heckewelder and others touched off this search has become irrelevant in that it was irresistible for many of the early settlers to look inside these ancient mound-works—located in their 'back-forty' as it were.

In some instances, as in the two Indiana accounts below, whole villages appeared to have been victimized by warfare. Who threw up the mass burial mounds after the fact may only be speculation. But through the eyes of the participant warriors, such a battlefield practice may have served as a fitting memorial, reminding them of their struggles. Since the Adena were not believed to have made war, and since many of these remains were of large individuals, we are left to assume that these mounds contained the remains of Allegheny people.

...Others were so full of bones as to warrant the belief that they originally contained at least one hundred dead bodies; children of different ages, and the full grown, appeared to have been piled together promiscuously. We found several scull [sic], leg and thigh bones which plainly indicated that their possessors were men of gigantic stature. The scull [sic] of one skeleton was one fourth of an inch thick; and the teeth remarkably even, sound, and handsome, all firmly planted. [242]

...All the skeletons discovered were of giant proportions, a stature of seven feet, or thereabout, all in the sitting posture, with fractured femurs... a phenomenon unexplained. John B. Poe, one of the early pioneers, himself six feet in height and proportionately developed, who made many excavations and tests, found the tibia (lower-leg) in all cases from one to two inches longer than his own, and could place the maxillary (lower jaw-bone) over his own, flesh and all.[243]

Allegheny and Adena, Archaic and Woodland

One might tend to consider that the Allegewi were the Adena, but by this research, some men of very large stature having Adena characteristics were not found in mortuary-type mounds, rather the trench burial typical of the pre-Adena or Late Archaic period noted just below. It is logical to see an absorbed Allegheny People having influenced early Adena customs even as the Adena influenced the later Hopewell. Some carbon dating announced by Webb places a scattering of Adena-characteristic sites centuries before the acceptable Early Adena period of about 1000 BCE. While Webb's people may have been Allegewi, we don't know this for certain in the understanding that the conquering Lenape both transformed the Allegewi and themselves in the bargain at the end of their devastating war. Some Adena folk were very tall—not unlike the way the Allegewi were first described.

Last week a small mound near Homer was opened by some schoolboys, who found a skeleton. To-day further search was made, and several feet below the surface of the earth in a large vault, with stone floor and bark covering, were found four huge skeletons, three being each over seven feet in length and the

other eight. The skeletons lay with their feet to the east on a bed of charcoal in which were numerous partially burned bones.[244]

In fairness though, this Homer account could describe a non-typical Adena burial. Of some interest however is the description following of non-mound burials, perhaps examples of the typical trench burial of the Late Archaic or Glacial Kame[245] period. These occupants were conceivably of the Allegewi culture or of Adena who had departed from the mortuary mound custom for reasons unknown.

The graves were distinguished by slight depressions in the surface of the earth, disposed in straight rows, which, with intervening spaces or valleys, covered the entire area. The number of these graves has been estimated to be between two and three thousand. Aaron Wright, Esq., in 1800, made a careful examination of these depressions...Skulls were taken from these mounds, the cavities of which were of sufficient capacity to admit the head of an ordinary man, and jaw-bones that might be fitted over the face with equal facility. The bones of the upper and lower extremities were of corresponding size."[246]

In accord with the statistics of Webb & Snow, and Webb and Baby, the majority of Adena skeletons cataloged from mounds in Kentucky saw the average height of a man at considerably less than six feet (168.0 cm or about 5'6"); and the women were proportionally smaller (158.8 cm or about 5'3"). However, the strong bone structure typical of the tall Adena, including the hallmark jaw, was predominant in this same grave evidence, some of which extended back to Early Adena.

Archaeology generally claims only evidence of normal-in-stature folk in Archaic times throughout the Ohio Valley,[247] although Webb and Baby claim Adena-type remains by carbon dating in some very Late Archaic Kentucky and Ohio sites, i.e. Dover (KY) and Toepfner (OH) where very large remains were found.[248] Webb also excavated the now famous Indian Knoll, an Archaic site of great value and interest in Kentucky's Ohio County, where he avers he found no evidence of Adena-type people. Did a smaller Archaic type live among the Allegewi?

Without having to contradict Webb, it is quite feasible that the Allegewi, like the Adena, had a large populace comprised of smaller people, perhaps living in separate villages. It is also feasible that prior to the coming of the Lenape to the region, the Ohio River served as a territorial demarcation between the Archaic Indian Knoll-type cultures and the culture of the taller, strong-jawed Allegewi type. Besides, the Tall Ones seem to have been of a leadership class. It may have been that the tall Allegewi, being a well-established group, did not have to or wish to commingle genetically with their general populace, having perhaps an existing system of selective marriage barring the typical Archaic type from participation.[249] According to Heckewelder, the Lenape faced a different circumstance in that their entire clan was on the verge of extinction after the war with the Allegheny, and so the old style of selective mating was no longer practiced at least temporarily until the new hybrid culture, Adena, began establishing itself.

So it could have been that the nativity of the Lenape-Allegewi (Adena) spreading their hybrid physical characteristics throughout the entire populace within a relatively short period of time eliminated the Archaic Indian Knoll type in the Ohio Valley and Kentucky through the non-violent power of dominating genetics. This also partially explains, as discussed further ahead, why the doilchocephalic skull, typical of the Archaic Period populace seemed to be entirely absent during Adena-ascendant times, returning again in the Hopewell-ascendant period beginning around 100 BCE.

Weaving Legend and Science

Robert Lowie's Exclusion of Oral Tradition

A major setback to anthropology inadvertently occurred just prior to World War I. Robert Heinrich Lowie,[250] (left) a student of the very influential Franz Boas,[251] (right), and a curator of the American Museum of Natural History "threw down the gauntlet," and questioned anyone who would use Native oral tradition as an element to promote scientific conclusion. Beginning around 1899, Boas' agenda had outlined a new approach to anthropology, summarily seeking to professionalize the study, eliminating the soft science aspect. In those yet early days of the present science, it was a relatively easy matter for the Indian stories to be ignored. Besides, no one had yet taken the time to separate the traditions into the categories of history, legend, mythology, and fable, a task worthy of Lowie's efforts however insurmountable it may have appeared.

There was some conditional light on the far side of that dark tunnel Lowie created however, as he admitted that "in history, as everywhere else, our duty is to determine the facts objectively; if primitive notions tally with ours, so much the better for them, not for ours." One of the problems with a remark like this is if anthropology is divisive in its approach from the outset, then the Native point of view may be interpreted only within a field of conventional reason. Another of course is that "primitive notions," as a term, is easily construed as insulting, perhaps betraying Lowie's lack of finesse in ethnological affairs.

At this time, misanthropy yet afflicted anthropology like an advanced cancer. Promulgated by academic seats, it was still a widespread belief that Indian culture in general was intellectually and spiritually inferior, dangerously reducing the input of Native testimony. It wasn't until after Lowie's professional tenure and the introduction of carbon dating that further clarifications were introduced through the rationales of science, and racial characteristics were illuminated by a stronger light for scientific commentary. By then though it seemed inopportune to invoke the spirit of Native belief except in some rare contexts, such as Webb's insightful commentary on the use of the medicine bag by the Archaic period men. But the picks and shovels however were not apologizing, and their handlers plodded through the remaining tomb sites using new classificatory outlines, terms, and technologies, postponing the time to adopt a deeper and richer connection with Native tradition. An example of how heart-rending this continuing attitude was is this quote from Luther Standing Bear, circa 1933:

"It is now time for the destructive order to be reversed, and it is well to inform other races that the aboriginal culture of America was not devoid of beauty. Furthermore, in denying the Indian his ancestral rights and heritages the white race is but robbing itself. But America can be revived, rejuvenated by recognizing a native school of thought. The Indian can save America."

While not through pen and paper, the American Indian method of historical preservation was nevertheless quite accurate. The keepers of the stories were virtually always men and women elected on account of their moral demeanor and leadership qualities. Yet shortly after the Colonial government gained independence from England, it tended to diminish the freedoms of all Native folk—an attitude practiced from Pilgrim times centuries prior. The Iroquois League had for the majority unfortunately backed the British, making it difficult in the aftermath of the War of Independence for their confederation to survive with equality except through the efforts of a few. Perhaps the most notable among these was the laconic Seneca orator Red Jacket (Segoyewatha, 1750-1830):

At a council held with the Senecas, a dispute arose between Gov. Tompkins and Red Jacket, connected with a treaty of some years standing. The governor stated one thing, and the Indian chief insisted that the reverse was true. But, it was rejoined, "you have forgotten—we have written it down on paper." "The paper then tells a lie," was the confident answer; "I have it written here," continued the chief, placing his hand with great dignity upon his brow. "You

Yankees are born with a feather between your fingers; but your paper does not speak the truth. The Indian keeps his knowledge here—this is the book the Great Spirit gave us—it does not lie." A reference was immediately made to the treaty in question, when, to the astonishment of all present, and to the triumph of the tawny statesman, the document confirmed every word that he had uttered...[252]

In sum, anthropology's approach to the prehistory of the people had conveniently precluded the Indian participation in nearly every aspect, most especially in its final arguments and summations. Lowie was far more successful in his outline than is conscionable, by and large leaving the people evicted both from their ancestors' lands, and from the intellectual territories crucial to determining the future of their traditions.

Matching Accounts: the Adena as Lenape

Other important cultural systems in New Jersey include the Adena-Middlesex Culture...[253]

In spite of the convenience it provided, Lowie's decree could not stand, and Red Jacket's words stood against time. With the existence of an Allegheny nation not conceded by academic anthropology after Cyrus Thomas's brief flirtation, their legend could be key to reconciling the rift between oral tradition and science. If science and Native testimony could find common ground, then Lowie's own condition could serve well in this way. So begins an interesting comparison of accounts, starting with the Native. Concerning the aftermath of the War, Heckewelder writes:

In the end, the conquerors divided the country between themselves; the Mengwe made choice of the lands in the vicinity of the Great Lakes, and on their tributary streams, and the Lenape took possession of the country to the south.

If the Lenape men could not match themselves with the Allegewi women in height and weight of limb, and if the Allegewi were soundly defeated, how was it that the Adena could boast so many men and women of the greater stature? The only reasonable answer is that Allegheny genetics survived the finalities of the War. Heckewelder writes:

The war that was carried on with this nation lasted many years, during which the Lenape lost a great number of their warriors, while the Mengwe would always hang back in the rear, leaving them to face the enemy.

The loss of that many men may well have drastically inhibited the Lenape ability to reestablish a new and thriving generation of any consequence, and so it would seem that the surviving members of the Allegewi, taking the Lenape as their new masters, yielded not only their lands, but their genetic traits as well. The Allegewi were probably absorbed for several reasons. Beside this, there is no mention of an utter extinction of these people (save that "no quarter was given" to the men in battle), and so it is supposed that many that women and children were assimilated into the ranks of the Lenape for practical reasons. By some strange irony or fate, it makes sense that the Allegewi tall folk slipped out of their old culture and were literally resurrected into a new one.

Heckewelder also notes that many of the Lenape people stayed back on the western shores of the Namesi Sipu, being frightened by the fierce reception of the Allegewi. But as the peace extended itself, and as places west like Illinois and Indiana were safely opened to movement, more of the Lenape cultural messengers probably arrived with time, bringing with them the "missing" Mexican traits uncovered in the later Adena tombs as noted by Webb. It is tempting to consider that what we think of as Early Adena art was, in reality, the spoils of war, or the products of the immediately previous culture that, while assimilated, yet wielded a vital, creative influence over the race. Notably devoid of a Mexican connection, were the Early Adena diagnostic traits actually Allegewi in origin? [254]

It is the logical that the agreed exclusion of the Mengwe in the new Lenape social structure isolated the unique fusion genetics scholars term Adena. But what became of these so-called Adena? Were they indeed forced out by the so-named Hopewell? The answer is both no and, as we shall see in the next

chapter, yes. On the no side, Heckewelder recounts this interesting bit of information, even as our Lenape weaver:

For a long period of time, some say hundreds of years, the two nations resided peaceably in this country, and increased very fast; some of their more enterprising huntsmen and warriors crossed the great swamps, and falling on streams running to the eastward, followed them down to the great Bay River, thence into the Bay itself, which we call Chesapeak [sic]. As they pursued their travels, partly by land and partly by water, sometimes near and at other times on the great Saltwater Lake, as they call the Sea, they discovered the great river, which we call the Delaware; and thence exploring still eastward the Scheyiekba country, now named New Jersey, they arrived at another great stream, that which we call the Hudson or North River [Mohicannittuck].

The red arrow indicates archaeological evidence for Early to Middle Adena migration, while the black arrow is Middle Adena.

Contributing to our literal matching of science, the Adena specialists have submitted that these ancient people, having lived in the Ohio Valley for several centuries, showed evidence of outlying settlements, by the appearance of their known traits, in places far to the east and south. As recorded below by Dragoo, the archaeologists' eastern investigations correspond perfectly and exactingly with the native legends, echoing Heckewelder's words:

Ritchie's extensive archaeological studies in the Northeast indicate Adena influence also spread into that region (William Ritchie and Donald Dragoo, 1960 p.26-62). Although some Adena traits may have filtered into New York state from the upper Ohio Valley earlier in Adena, the majority of traits appear similar to those of the late Maryland and Delaware Adena sites. The distribution of Adena materials along the east coast and in the Northeast also indicates that there may have been a migration route from Chesapeake Bay to Delaware Bay, then northward via the Delaware River into New Jersey and beyond. Some Adena peoples also may have moved from the Chesapeake Bay area up the Susquehanna River into New York.

It may be interesting to consider Richie's suggestion that some Lenape moved up the Susquehanna. Other evidence suggests they at least took over the Schuylkill, just east of the main flow of the Susquehanna.

Continuing with the identical facts of the Heckewelder account:

Satisfied with what they had seen, they (or some of them) after a long absence, returned to their nation and reported the discoveries they had made; they described the country they had discovered as abounding in game and various kinds of fruits; and the rivers and bays, with fish, tortoises, &c, together with abundance of water-fowl, and no enemy to be dreaded. They considered the event as a fortunate one for them, and concluding this to be the country destined for them by the Great Spirit, they began to emigrate thither, yet in

small bodies, so as not to be straitened for want of provisions by the way, some even laying by for a whole year; at last they settled on the four great rivers (which we call Delaware, Hudson, Susquehanna, and Potomac), making the Delaware [Lenape-wihittuck]...the center of their possessions.

As the archaeological Adena, the Lenape appear to have migrated into the great region of the Chesapeake Bay. Ritchie adds that in he and his colleague's opinion, these extensions occur at the time of the Middle Adena period—aligning perfectly with the Lenape accounts (700-300 BCE). Ritchie also says that the presence of artifacts in these outlying areas cannot be considered the result of the "wandering of traders in search of new markets or raw materials." Many possessions were possibly left behind, conceivably indicating the beginnings of Hopewell wealth based in relics arguably influencing Adena artists from Allegheny times.

Agreement among Anthropologists

Similarly, excavations in a toxic cleanup site (late 1990s) by the Archaeological Society of New Jersey would concur with William A. Ritchie. The DeRewal site in Frenchtown lends evidence for Lenape dating to 841 BCE possibly showing at least the start of permanent Adena settlements:

We cannot say that they had established a permanent village here but the presence of pottery shards and the firepits tell us that they weren't just passing through.[255]

From careful comparison between legend and science, we begin to form a solid basis for further analysis on a long missing part of prehistory. The appearance of very tall people following these legendary mass migrations to the east, south, and west of Ohio offers compelling suggestion for an enduring legacy of leadership in the yet early Woodland Period.

In spite of passing over Native legend, twenty-first century archaeology and anthropology agree as cited above that evidence for the Adena as Lenape is indisputable. Yet though it is certain that the early Ohio Adena moved into at least temporary stewardship of upper New York, and Middle Adena New Jersey, etc., how these people seem to have lost much of their dominant skeletal characteristics almost immediately has not been given any light. The dominant Adena of the Ohio Valley did not skeletally resemble the later eastern Lenape, although the extraordinary height recorded in grave evidence throughout coastal and inland New England suggests either the stature was already present or not all was genetically lost after the Adena migration came to a conclusion. I say this cautiously because in spite of William Ritchie's researches suggesting Adena settlement may have moved up the Susquehanna in eastern Pennsylvania in Middle Adena times, the evidence of language among the Susquehannock Indians was clearly Iroquoian in pre-contact times. Because the Lenape historically were Algonquian speakers, and because tall stature applied to some long-standing members of the Susquehannock and other Iroquois language areas as well, there are questions that need answers before a clear picture can be drawn regarding the movements of the Tall Ones. In spite of being an Iroquoian dialectic group, the Susquehannocks were fighting with their Iroquois neighbors immediately north of the Susquehanna headwaters according to Captain Smith' diaries discussed ahead.

The migration of the Early Adena (1000-700 BCE) seems to have moved through much of upper New York according to archaeological evidence, although these may not have been Lenape necessarily, rather escaping Allegewi or even Mengwe in possession of Allegewi artifacts and traits interpreted by Ritchie as well, Adena.. Lenape legend states that movement out of the Ohio Valley along the southern route to New Jersey was the destiny of the people, for there was abundant food available, and "no enemy to be dreaded." Perhaps the early post-war arrivals to upper New York intermarried with the some long-standing inhabitants along the St. Lawrence. The very tall stature, whether of strictly Adena origin, lived on, distributing through bloodlines identified with seats of power by historical times throughout all New England and down the East Coast. It is thereby no great stretch to surmise that the Lenape retained their cultural identity through at least two major hybridization events contained in their lengthy migration from the west to the extreme east of the present-day United States. The Lenape—the Ancient People—appear to be the prime mover among prehistoric indigenous cultures, at least after the fact of their overthrowing and absorbing the Allegewi. .

One question that should be asked has to do with the language spoken by Lenape. Logically assumed to be based in Proto-Algonquian like most other New England and northeastern seaboard tribal states, from looking at the pre-contact map of language distribution, it is interesting see the extent of Algonquian language territory. If the Lenape came from the west and won the lands of the Allegewi, did the Allegewi speak the same language or some recognizable dialect thereof? This will be discussed more ahead, but first let's examine the probabilities of a secondary war that may have ushered in the era of the archaeological Ohio Hopewell.

A Secondary War

Northern Nations Combine, Council the Southern

The geographical position of the defensive works connected with these remains indicates, as has been often remarked by writers on this subject, a pressure from northern hordes...

Cyrus Thomas, the Problem of the Ohio Mounds

By the Native sources, there was, in early Woodland[256] times, a second period of warfare just preceded by an unpredictable joining of the Great Lakes clans with those of the St. Lawrence, the nucleus of the latter conceivably having been the aboriginal Adirondack People, about whom very little is known. This seems to have resulted in the gradual resettlement of the northern folk down through the entirety of Ohio with extreme southern Ohio's Fort Ancient[257] earthwork effectively being one of their first constructs, perhaps under Late Adena supervision. This was the a time leading into the archaeological Middle Woodland Period—not to be mistaken with the Middle Adena Period which commenced at least 300 or 400 years prior to then, i.e. 700 BCE. This coming together of the northern nations may have been spurred-on by the migrations and immigrations of the archaeological Middle Adena through upper New York, which people may, after some difficulties, have been absorbed as equals, subsequently taking a permanent situation in the Susquehanna River basin (figure). This may help explain the possible origins of the very tall Susquehannocks and their use of an Iroquoian dialect, having at least partially relinquished their use of what is speculated to have been a Proto-Algonquian-rich language. At the beginning of that movement (700 BCE) they (the Ohio Middle Adena) were probably between 300 and 500 years old, with strong racial characteristics inherited from the Allegewi distinguishing them from their northern neighbors. These Ohio Lenape people were not well liked in that they had expanded up to Lake Erie, troubling the descendants of Mengwe. Some diplomacy was undertaken at first, but after a period of observing the southern nation fortify their extensive habitation of the south too far northward, the people of the north set upon them angry and spirited to deliver themselves from the perceived overextension.

The following quotes are put together in an order to illustrate again the possible value of applying native tradition with anthropological science.

The Mengwe and Lenape, in the progress of time, became enemies. The latter represents the former as treacherous and cruel...Dreading the power of the Lenape, the Mengwe resolved... to reduce their strength.[258]

But the evidence of language...seems to show that the Huron [Wyandot, Winnebago] clans were the older members of the group.[259]...the clear and positive traditions of all the surviving tribes (the ancestors of the Iroquois) point to the lower St. Lawrence as the earliest known abode of their stock...or still further east and nearer to the river's mouth. As their numbers increased, dissensions arose. The hive swarmed, and band after band moved off to the west and south.

As they spread, they encountered people of other stocks, with whom they had frequent wars. Their most constant and most dreaded enemies were the tribes of the Algonkin family, a fierce and restless people, of northern origin, who everywhere surrounded them. At one period, however...these contending races for a time stayed their strife, and united their forces in an alliance against a common and formidable foe. This foe was the nation, or perhaps the confederacy, of the Alligewi or Talligewi, the semi-civilized "Mound-builders" of the Ohio Valley, who have left their name to the Allegheny River and mountains, and whose vast earthworks are still, after half-a-century of study, the perplexity of archæologists.[260]

...about two thousand two hundred years before Columbus discovered America [700 BCE Middle Adena], the northern nations appointed a prince, and immediately after repaired to the south and visited the Golden City, capitol of a vast empire. After a time the emperor of the south built many forts throughout his dominions, and extending them northwardly, almost penetrated the lake

Erie; this produced an excitement. The people of the north, afraid that they would be deprived of the country on the south side of the great lakes [sic], determined to defend it against the infringement of any foreign people: long and bloody wars ensued which lasted about one hundred years. The people of the north were too skillful in the use of bows and arrows, and could endure hardships which proved fatal to a foreign people; at last the northern nations gained the conquest and all the towns and forts [which had been erected by their enemy] were totally destroyed and left in a heap of ruins." [261]

Those [earthworks] on the shore of Lake Erie are different from those of the Ohio river [sic], and would seem to be constructed for defense alone...Those on the lakes are constructed by different people from those on the Ohio river[sic], and would seem to date back more than two thousand years. Indian tradition could give no account of them.[262]

That the race was either divided against itself or had an aggressive enemy is indisputable indicated by the great number of that class of works designed solely for defence [sic]. It is commonly believed by archaeologists that the exodus of this people was enforced by their antagonists, who, it is supposed, swept down upon them from the north, and very likely waged war upon them for a long period.[263]

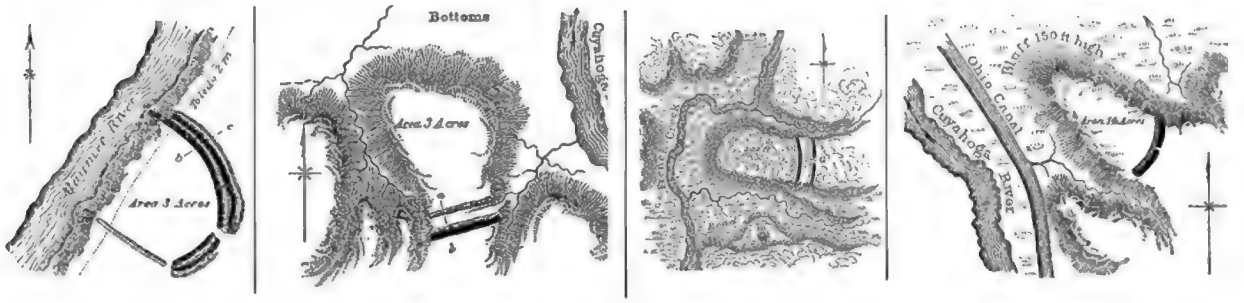


Figure In their Ancient Monuments of the Mississippi Valley, Ephraim Squier and Edwin Davis published these four surveys said to likely be fortress structures, all located in northern Ohio. Other writers have made the same observation that most of the earthworks in the extreme north of Ohio along its major rivers and streams were apparently for defense and nothing else

A Possible Origin of the so-named Hopewell Culture

Because we know from Lenape tradition that the Allegewi were inundated from the west by the Lenape-Mengwe about 1000 BCE (2500 years before Columbus' voyage), and because we know from Iroquoian tradition (above) combined with Lenape tradition that a secondary warring period was commenced about 300 years later from the north, we potentially learn much.

First, Lenape legend avers that the two great tribes lived for several hundred years in peace, accounting for the dates between the first and second periods of war. We don't know the specific result of the northern Prince's visiting the Golden City, but it appears it was not very productive toward the establishment of continuing peace between the two large groups. While we may never know, legend avers that diplomatic council was shared between the leaders of the two nations, perhaps reviewing an agreement that had been made several hundred years prior between their forebears. Referencing archaeological sources, a group of people indeed came down from the north at that time, taking or inheriting the land south of Lake Erie. In the words of Dragoo in his summations of Webb and Snow:

The traits shared by Adena[264] *and Hopewell were those already present in late Adena and donated by Adena to the new Hopewell culture which formed after the contact of Adena peoples with a long-headed population which had lived north of the area of Adena occupation.*[265]

Commencing about 700 BCE and whether brief or prolonged, a second war may have in some way added impetus to an already-in-progress, voluntary Adena exodus to places east. As noted, archaeological sites

in New Jersey and the Susquehanna Valley suggest the Lenape had already begun moving east when this secondary conflict began. After the loss of the Adena type to migration, Native legend would support the wisdom of the succeeding Hopewell people being dominantly composed of the northern Mengwe and St. Lawrence ancestral stock who had combined against the "Tallegewi."

Again, since it was twenty-five hundred years before Columbus (1000 BCE) that the nation of giants was eradicated, and twenty-two hundred years before Columbus that marked the election of the Prince, that period in which the Mengwe and Lenape lived for an alleged "hundreds of years" (300 to be precise) in peace neatly fits with the archaeological dates touting the beginning of a journeying Middle Adena as well as the repair of the northern Principal to the south. It is feasible to assume these journeing Middle Adena aggrevated the northern peoples, both Great Lakes and St. Lawrence. Even as the post-Mengwe Algonquin language people of the northern regions became uneasy with the military stretching of their southern neighbors, the Lenape/Adena people of the south were exploring the lands east and further south, across the Ohio River, as will be looked at.

Webb and Baby's Earlier Adena Timeline

Allegewi vs. Tallegewi

Doubtless, another carbon sampling should be factored in to this story. Looking at the Lenape attack upon the Allegewi from the west starting from the Mississippi, and looking separately at the northern nations' attacks upon the "Tallegewi" suggests a chronological distinction between Allegewi and Tallegewi. Was there contradiction in the reports of military strategy stemming from the same moment in prehistory, or were there, as suggested, two warring periods and two separate peoples bearing similar sounding names due to their appearance?

Certainly Cyrus Thomas did not think so in his Problem of the Ohio Mounds, assuming the Allegewi were the same as Tallegewi, and this could have been where anthropologists were initially misdirected, effectively putting the matter to rest long ago. The problem was complicated when Thomas chose to ignore the New York Iroquois tradition, naming the Cherokee as direct recipients of Tallegewi culture, which spelling he alters to Tallegwi, to make it sound more like Cherokee. He admits however that his evidence is slim. Ironically, the Cherokee may indeed have been the recipients of Tallegewi (Adena) genetics and tradition, but only with the understanding that the Tallegewi were not the Allegewi, only directly related genetically.

So in spite of Thomas's Tallegewi proof (taking the form of a dissertation on pipes), the terms Allegewi and Tallegewi may refer to two nations related closely in a racial and geographical sense while several centuries apart. Closely related, both boasted people of tall stature and physical development due to a common ancestry.

The key comes with understanding the cultural ethos of the Allegewi tradition having been absorbed into the Lenape after the first war. The Lenape, possessing an elite class of large and tall warriors through inheriting the Alleghany physicality, burgeoned into a healthy new culture now referenced by anthropology as Adena, suggesting some very early Adena sites were conceivably Archaic Allegheny. Says Webb and Baby:

"...already from radiocarbon dating we are led to suspect that some Adena sites may be found to have such an antiquity as to overlap the occupancy of the Archaic People in the Ohio Valley." [266]

Moving ahead in time, the elected Prince of the north was thus the head of a combined people as well, though not possessing the elite tall men and women.[267] Within a few hundred years after the War, the once radically depleted conquering culture of the Lenape gained a greater strength than ever, only to become emboldened and, moving north with authority, impinged upon their once friendly neighbors—the immediate descendants of the Mengwe. These neighboring people of the Great Lakes, having quarreled with their St. Lawrence (Adirondack)

counterparts for a time, combined their forces with these pre-Iroquoian people to ensure a victory through greater strength over the people of the south.

It is thus assumed that the command of a formidable warrior class may have been a factor spawning the invasive movement north by the southern nation, disparaging the old agreement, and irritating the northern people. The Mengwe were supposed to control the "tributary streams" of Lake Erie, but apparently this was ignored by the building of the forts in northern Ohio (figure). Inotherwords, the head of the southern empire created many forts (now mostly lost to us) possibly after the style of the Allegewi, and because their people physically looked like the Allegewi, were named Tallegewi. "Tallegewi," it seems—a sort of verbal mockery of Allegewi through the addition of the T—a telling distinction between the two. Knowing the separation between the Lenape and Iroquoian traditions, it would seem that there once were an Allegewi folk distinguished from a Tallegewi folk genetically as well as chronologically.

By archaeological method, around 200 BCE (after about 800 years of Adena occupation), the first stage of the changeover to the archaeological Hopewell began north of the Ohio River. This event completed itself, and from artifact evidence combined with carbon-14 dating, shows a near complete turnover to Hopewell-type folk very early in or just before the Common Era, marking the commencement of the Middle Woodland. In spite of the fact that the Lenape and Iroquoian histories are distinguished and separate accounts, the stories have been conflated by the white scholarship, subsequently seeping back into Native culture because of the similarity of events and people. If the facts have been unintentionally mixed-up, then it becomes easier to see that after the Allegewi merged with the Lenape, this new society, called by the people of the north Tallegewi, were driven out several centuries later—at least from the northernmost section of Ohio. From extreme north-central Ohio in the area of Lake Erie came this, indicating the defeat of a group of very large men who were perhaps very stout members of the Adena clan, dreaded by the descendants of Mengwe:

Large trees were growing upon some of these embankments. Near these forts were mounds or hillocks, which were found to contain human bones, promiscuously thrown together, as if a large number of bodies had been buried at one time. The skull bones, when found entire, were "shown by measurement" to be larger, upon the average, than those of the present race, and all exhibited marks that would indicate that life had been taken in deadly combat. Scattered among the skulls and vertebrae, and arm and leg bones, were stone pipes and fragments of burnt clay.[268]

This interesting example from Medina County in north central Ohio again seems to offer some further evidence of the Adena military, the hybrid Lenape-Allegewi:

In digging the cellar of the house, nine human skeletons were found, and, like such specimens from other ancient mounds of the country, they showed that the Mound Builders were men of large stature. The skeletons were not found lying in such a manner as would indicate any arrangement of the bodies on the part of the entombers. In describing the tomb, Mr. Albert Harris said" It looked as if the bodies had been dumped into a ditch." Some of them were buried deeper than others, the lower one being about seven feet below the surface. When the skeletons were found, Mr. Harris was twenty years of age, yet he states that he could put one of the skulls over his head, and let it rest upon his shoulders, while wearing a fur cap at the same time. The large size of all the bones was remarked, and the teeth were described as "double all the way round."[269]

From Ashtabula County, Ohio, on Lake Erie came this:

On the north side of the eastern portion, under an oak tree stump (one-hundred and fifty years old by growth), were the remains of the largest human bones I have ever seen. The joints of the vertebrae seemed as large as those of a horse![270]

Then also from the Ohio territory of Lake Erie, came this next bit. It is particularly interesting, because archaeologists today have rarely had the privilege of investigating such sites. Note the mention of giants.

The annexed draught is a plan of two old fortifications, supposed to have formerly been made by the Indians. They are situated on the east side of Huron River, on Bald Eagle Creek, about twenty miles east of Sandusky...

The ditches, in the deepest parts of them, were full of water. The soil thereabouts is a very tough whitish clay, covered with a light black mould, and the most common are White Oak, Beech, and the Linden Tree. It is remarkable that the graves at both Forts point to each other, which make it appear as if two enemies had been opposed to each other, and that at different attacks numbers were killed, and afterwards buried near the works, at the place of the slaughter. The Indians, thereabouts, who are chiefly Chippewas, Delawares and Wyandots, are of the opinion that these works, and many others, were formerly made by Indians, before any white people came to the country; at a time when the nations always were at war with each other.

They have no certain tradition as to what nation they might have been, but they say they must have been quite a different people from the present Indians. The bones found in the graves and other places far exceed in size and largeness the bones of the tallest Indians at present.[271]

It would appear that the emperor of the south, presumably the grand master of the Lenape-Allegewi people, indeed extended his military far to the north, intruding upon the lands that should have remained relatively neutral or under control of the Mengwe descendants. It also appears however that while this second war may have forcefully reclaimed for the ancient Mengwe descendants the lands just south of the Great Lakes, it was a more pedestrian intrusion into the watershed of the Ohio Valley beginning at about 100 miles north from the Ohio River. Inotherwords the Lenape had been voluntarily pulling out of the region even before the second warring as though they had been continuing their original quest of a promised land from pre-Allegewi contact times. Since there is archaeological evidence that the two cultures known as Adena and Hopewell mixed briefly just prior to the departure of the Adena type, there is indicated a modicum of intermarriage—far from a scourging and eradication of the Lenape (Adena)—unless one considers a continuous war lasting 700 years!

Since the change in burial goods over to the Hopewell seems to have begun at the very early date of BCE 200, so Cusick's Columbian-relative dates hold true with comparisons made to the very late Adena southern Ohio habitation. Ultimately, the Lenape-Allegheny, because of this second war, their destiny, or both, moved east to the Chesapeake region, south into Tennessee and Alabama, and southwest to the Ozark Plateau. The Mengwe descendants and their cohorts in war and resettlement seem then logically to have inherited the vast regional empire of the southern Ohio people north of the Ohio River. So there was conceivably some peace—even as the exodus of the Lenape finalized.

In that Cusick and Heckewelder's accounts preceded even a cursory knowledge of the Ohio Valley mounds, we may have a series of clues to begin to help answer our better investigators' questions concerning these mysteries. The time of a supposed entry in the Ohio Valley with an initiating cultural flourish followed by a few centuries of settlement (beginning the Middle Adena), a secondary war, and the subsequent movement eastward identical to Heckewelder's descriptions and Cusick's chronology, should provide valuable considerations in the now centuries-long inquiry embodying the mystery of the two distinct peoples. The possible hostile movement southward from the Great Lakes by what would be loosely considered the children of the Mengwe only reinforces the understanding that the round-headed Lenape-Allegheny recognized themselves as ancestrally distinguished from the long-headed type. Ultimately the Lenape chose the path of destiny, and, abandoning the Ohio Valley, willingly moved east,

southward, and later west at their own pace. The northern peoples' version is slightly different, yet maintains the basic story:

It was apparently soon after their expulsion that the tribes of the Huron-Iroquois and the Algonquin stocks scattered themselves over the wide region south of the Great Lakes [Ohio territory], thus left open to their occupancy.[272]

The Stone Giants

It is a puzzling bit of legend, somewhat embellished over time, but it is an educated guess that the legendary Stone Giants, first given notice by David Cusick, were early Middle Adena journeymen—soldier-warriors, with some of them perhaps distinguished through double rows of teeth. As noted in the discussion of Frederic Putnam's excavations, copper armor and giant bones were found together by the Peabody Museum suggesting the impenetrable protection these giants enjoyed according to legend. The presence of these very large men may have served as a nucleus of the later Susquehanna Nation, as well as a difficult-to-understate factor in the later unification of the Five Nations. Also related as the "Stonish" giants and the Otneyarheh, Cusick in writing of them likely influenced Charles M. Skinner who relates them as a group of warriors who plagued the ancient people around the St. Lawrence area. [273] Vine relates the same understanding in a personal communication. These Stone Giants were especially strong and behaved like wild men, for it was said that they ate raw animal flesh, not using the fire. There is reference also to the practice of cannibalism along with those formidable double rows of teeth. All said, an organized of very tall and rugged men severely victimized the people of the pre-New York/St. Lawrence region after the Allegewi lost their homelands. Some accounts suggest the Stone Giants appeared in ancient New York some time before the Common Era, while others speculate they "perhaps" appeared there early-on in the Common Era. What seems most likely in combining good archaeology with legend is they having been those migrating Adena. (700 BCE—500 BCE approximately).

The Stone Giants

Picture above from The Mythology of All Races Louis Herbert Gray, George Foot Moore, John Arnott MacCulloch, Alice Werner[274]

Another source seems to mix-up several different stories, but there is a consistency in a belief that decisive battles against these giants were fought at Cayuga and Onondaga.[275]

Hearing of the curiosities found in a grave pit near Cayuga...I paid it a visit, and deem myself well repaid for any trouble by what I saw. The drive from Hamilton is not a very long one through a pleasant section of the country to the farm of Mr. Daniel Freedenburgh...The size of some of the bones is truly wonderful, indicating a race of giants in the past. The grave, when first opened, is supposed to have contained about two hundred skeletons. I found several bones which I am confident would have been given, had the skeleton been perfect, a measurement of over seven feet...J.N. Johnstone M.D.[276]

So it is suggested that a large group of seasoned hybrid Lenape-Allegewi (Middle Adena perhaps distinguished by giant stature and unusual teeth and some sort of protective beaten copper armor?) wandered through the forests of northern Ohio into ancient Pennsylvania and New York, becoming a powerful "wilderness" tribe. These tall folk may have grown weary of living without a legitimate home base—deciding to seize the heartland of the St. Lawrence Valley people and inflicting great harm upon them in aggressive survival actions. But what actually happened? Were these Stone Giants similar to

what legend holds? If so, were they neutralized and absorbed with their sons and daughters eventually taking up hereditary roles of leadership among the Iroquois?

Very Tall Men in Iroquois Country

It may be reasonable to claim there were battles fought at Onondaga and Cayuga that involved giant men. There are old settler accounts from New York relating to grave evidence of a group of very tall men living as members of the Seneca, Onondaga, and Cayuga Iroquois in the days prior to and after the founding of the League of Five Tribes.

A number of skeletons were also disinterred. Among the bones was a human skeleton of enormous size, the jaw-bone of which was so large that Adam Holtslander placed it, mask-like, over his own chin and jaw, although he was the largest man in the settlement, and his face was in proportion to the rest of his body.[277]

If there was in fact a group of dominant men who invaded the northern reaches of ancient New York, were they the immediate ancestors of the Susquehannock tall members? Did they successfully integrating with and, with time's passage, holding hereditary leadership positions among the later Iroquois? The answer may be yes, because scholars know now that the Susquehannocks (Conestoga, Andaste) spoke what appeared as an Iroquoian dialect as noted ahead.

Last Friday more excavations were made, going down about 2-1/2 feet, and three graves were found. Of these Mr. Sanborn found two of the skeletons complete except the ribs, hand, and finger bones, which had decayed. The skulls were filled with the sand or loam and were packed solid. In the largest the femur was nineteen inches long. The man would have been between 7 and 8 feet in height. The skull was one of the ugliest and brutal-looking ever seen. The teeth were perfect. Evidently it was a very old man. On the left side of the skull is a long scar showing that it was cut at one time and healed. In a child's grave there were two quarts of beautiful shells and a skinning stone was found in one of the others.[278]

Some of these men, who were often enough over seven feet in height, had double rows of teeth, just as the Stonish Giants, called man-eaters, were related ad having. As we recall, this also describes large skeletal remains found in Ohio and places west. The next is from Onondaga territory:

Skeletons have been found in these places of deposit, some of them of extraordinary size. The jaws of some of them would fit easily over that of any common man. Mr. Keeler has a portion of a jaw in which are double teeth at least one-third larger than those of an ordinary man.[279]

Jefferson County, New York, is on the eastern shore of Lake Ontario and along the St. Lawrence:

On the farm of Jacob Heath, on lot #25, near the west line of Rodman, and on the north bank of North Sandy Creek, a short distance above the confluence of the two main branches of that stream, there formerly existed an enclosure of the same class. It included about three acres, was overgrown with heavy timber, and furnished within and without, when plowed, a great quantity and variety of terra cotta, in fragments, but no metallic relics. Under the roots of a large maple was dug up the bones of a man of great stature, and furnished with entire rows of double teeth.[280]

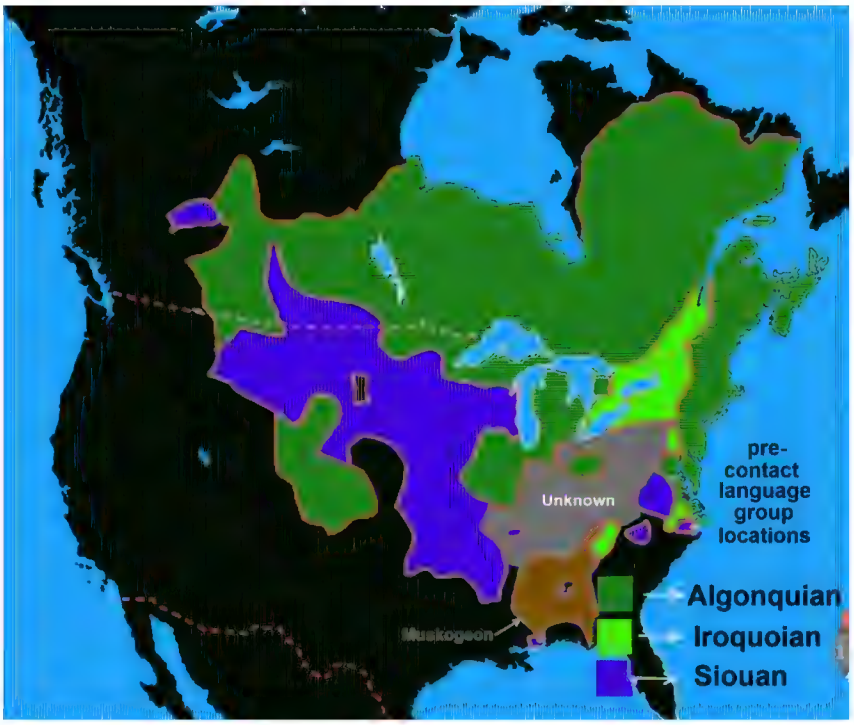
So it seems a distinguished military class of Lenape/Adena stock somehow wound up plaguing the pre-Iroquois around the time the Middle Adena began exiting from Ohio. Moving initially through ancient New York toward the Canadian Maritimes, these men seem to have taken permanent residence among the St. Lawrence-Adirondack populations, with their descendants remaining among those people. So if these giants were defeated, perhaps they were not genetically exterminated—similar, if not identical to, the

Lenape victory over the Allegewi. The lineage of the cruel tyrant Atotarho, as well as the messianic figure to this day venerated with the name Peacemaker, are related as having been physically very tall men, Peacemaker possessing double rows of teeth, his childhood name, Deganawida, meaning such.[281]

Among these bones were those of a man of colossal size, and like nine-tenths of the others, furnished with a row of double teeth in each jaw. This single peculiarity...may hereafter afford some clue to their history. There is said to have been found at this place by excavating...two different levels, separated by an accumulation of earth and vegetable mould from one to two feet thick, as if the place had been twice occupied. So great has been the length of time since these bones have been covered, that they fall to pieces very soon after being exposed to the air. [282]

The traditional belief that there were men of giant stature among the ancient Iroquois is apparently true. Archaeologically however the evidence no longer is available for study, and even if the Iroquois had knowledge of such remains, they likely would not relate their location.

To deepen the mystery of the first appearance of these tall individuals in what would later become Haudenosaunee lands, any discussion should include one very specialized tribal group of great fame that were apparently linguistically related to the Iroquois. These men were legendary for their great height and political influence during Middle and Late Woodland times. They are now remembered as the Susquehannock People, and in the next chapter we shall examine their legend.



This map may help in grasping the possible influences of Algonquin-speaking peoples on the pre-Iroquois folk of the St. Lawrence Valley. This map approximates 1550 CE, and could offer insight to the situation of languages 2-3,000 years before. An Iroquoian language dialect was spoken by Susquehannock, Cayuga, Mohawk, Oneida, Onondaga, Seneca, Tuscarora, Cherokee, Erie, Huron, and Wyandot peoples, but at times in distinctive dialects, some elements of which may to relate to the Siouan Language Group. If the "Mengwe" (a generic possibly meaning 'friend') met the Lenni Lenape west of the Mississippi after coming down from the north, they could have been of Siouan origin. After aiding the Lenape in securing the heartland of the Allegewi People at around 1000 BCE, these Mengwe moved up to Lake Erie, in time encountering the St. Lawrence/Adirondack People with whom they had costly strife at first, but eventually joined forces. There is at this time no scholarly consensus on the territory of Proto-Algonquin, but as can be seen above, the area of the Allegheny heartland at first contact was Algonquian-speaking, sitting like a goose egg in Ohio territory below Lake Erie. This is also the heartland of the great earth- and stone monuments featured in Squier & Davis's Ancient Monuments of the Mississippi Valley. Were the Allegewi a Proto-Algonquian people? "Mengwe" moved up to Lake Erie at the end of the first war and encountered in time the St. Lawrence/Adirondack People with whom they had frequent battles, then the immigration of a third group—the Middle Adena—to their arena, would have been the Lenni Lenape.

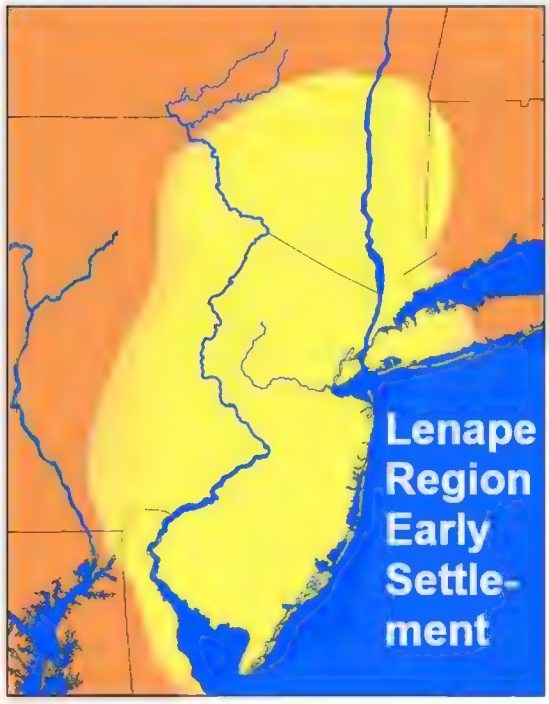
The Eastern Movement of the Adena

A Susquehanna Connection

In the previous chapter, it was shown how Lenape migration legend coupled with archaeological tracing of Adena movement out of Ohio proved, along with other evidence, that the Lenape and the Adena were one and the same people. This has gotten little attention from anthropologists however, because the characteristic Adena cranial type seems to have all but died out among the East Coast tribal traditions, many of which are relative to the Lenape. This is why emphasis on the tall stature may help in recovering lost history. Legends of the Tall Ones prevailed well into the early historical period as in this:

When the French first settled Canada, they heard marvelous stories of a race of giants who were said to inhabit the country at the mouth of the Susquehanna and westward of that river. How much foundation of fact there was for these reports we do not know, but in after years the Susquehannocks were known as men of large size and of great strength...The knowledge of the Indians who first communicated to the French the stories of the size and strength of the Susquehannocks might have been traditionary and descriptive of a race who had been gigantic in stature and of Herculean [sic] strength, but who, from some unexplained and unexplainable causes, had in the progress of time degenerated to the proportions of ordinary mortals.[283]

The data to a point would suggest that the early ancestry of the Susquehanna River Valley people were an important Lenape expansion beyond the Ohio Valley feasibly spearheaded by some very tall members of the Middle Adena (approx. 700-500 BCE). Much later in the post-Adena Middle- and Late Woodland periods, large-in stature embodiment in the inland East Coast region was reportedly prominent with what appears an elite tribal tradition at the headwaters and down the length of the Susquehanna River.



The Lenape say after they situated themselves in the east, they formed into three tribal clans, named the Turkey (Unalachtgo, Delaware Valley: the people who lived near the ocean), the Turtle (Unami, Chesapeake: the people down the river), and the Wolf (Minsi, The people of the Stony Country). The Unalachtgo lived in South Jersey. The Unami lived in Central New Jersey, Hunterdon County, Kingwood Township, Alexandria Township and Frenchtown. The Minsi Lenape Tribe lived in the mountainous areas of Northern New Jersey. [284]

Because they were a warrior class, the Wolf tribe settled inland and up on the territories to the east of the Susquehanna, forming an insulation of protection along the Schuylkill River for the coastal tribes of the Lenape. Modern Lenape scholarship confirms that the Lenape laid claim to the lands as far west as Eastern Pennsylvania. But here is where problems arise. At the north end of the Susquehanna Valley, the historically known Susquenhannock Indians had a stronghold vaguely resembling a palm mark beneath the central New York fingers of the Iroquois Confederacy. Although there is little known about the Susquehannock language, some has been preserved.[285] What has been preserved strongly suggests that the Susquehannock People spoke an Iroquoian-related tongue. The question is, 'Were the Susquenhannock Indians originally an offshoot of the Ohio Lenni Lenape—the Middle Adena? Encountering the proto-Iroquois in early Middle Woodland times on their migrations eastward, did these soldiering Adena descendants end up settling south of Iroquois territory after costly

events? As more Lenape appeared and settled along the East Coast, it seems they had no quarrel with these Susquehanna people. Was this because of an ancient family bond?.

The starting point of Smith's movement up the Susquehanna from the northern end of the Chesapeake Bay. The Susquehannock People, known also as the Andaste and Conestoga, were an Iroquoian dialectic group, now extinct. Smith writes that many of the men were of very tall stature. From the look of this map, the Lenape People did not settle the Susquehanna River Valley, but conceivably had possession of the Schuylkill comprising the border between present day New Jersey and Pennsylvania.

While we may not know the answer to these questions, and having only educated guesses about the origins of the Susquehannock people, if we consider they were originally tall members of the early migrating Adena, it is conceivable that the historical Susquehannock were still quite aware of their Ohio origins even in view of their having been at least partially absorbed by the pre-Iroquois people. It would explain, among other things, why they settled in the corridor of land between ancient Ohio Adena/Lenape territory and costal Lenape lands. Native legend clarifies that violent encounters were a way of life in Late Woodland times. At least by this later period, the Iroquois League was a formidable challenge to the very existence of the Susquehanna People as well as the coastal Lenape, this apparently the case even to first contact times. It is suggested that skirmishing and police action had been enacted by what appears as powerful military incursions from the east westward into Ohio by men of gigantic stature.

Marion, Ohio is in a territory dominated in Early Woodland times by the Lenape/Adena, being about 30 miles north of Columbus. The account(s) below may reflect a Susquehannock enforcement of their western ancestral lands during Middle Woodland times. The discovery of mass interments containing mostly male skeletons can hardly discount the site being that of a war party burial, perhaps men sacrificed in reinforcing their millennia-long domination of the ancient Adena-Allegheny lands.

Some years ago, in Marion, Ohio, skeletons, some thirty in number, of which twenty-eight were males, were found, which were of the enormous length of eight feet.[286]

And similarly this, probably regarding the same excavation:

In the 1860s, some excavators digging in a hill in Marion, Ohio, uncovered thirty skeletons who also ranged in height from seven to eight feet.[287]

After keeping the New York people inland for a period of many centuries (in spite of the fact they may have been related to an earlier Adena migration in Early Adena times), the fences seem to have slowly been brought down, resulting in the impingement of Susquehanna lands by adversarial forces, perhaps brought to a crescendo by the Beaver Wars and the legendary hostilities enacted by the Iroquoian *Mingo* (a possible corruption of the ancestral term Mengwe).

As could be expected, there were found many very tall male remains in the east dating to the Late Woodland period. The difference between these giants and the earlier Adena giants was the condition of the bones as apparently less deteriorated for measurement, not to mention the mass burials of these giants. But there were also individual vault burials that yielded the remains of men of unusually gigantic frames as in this bit from Bradford County, Pennsylvania:

In 1822, in digging a cellar for Gen. Samuel McKean, a stone vault was found, which contained a skeleton of a human being, measuring eight feet two inches in length. A pine tree was growing over the vault three feet in diameter.[288]

The aforementioned Warren K. Moorehead (1866-1939), noted archaeologist whose work is mentioned here again for its synchronicity, made the following find near Chillicothe Ohio.

Six feet above these remains was found the partial skeleton of a man almost a giant in size... It will be seen from the sketch made at the time...that the death of this individual had occurred a considerable time before the interment of the bones...The bones are unusually large and heavy. The breadth across the shoulders, with the bones correctly placed, was nineteen inches. It seems scarcely credible that a mound of such magnitude should be erected in honor of a young child...The skull of a wolf was found two feet above and a little south of the large skeleton referred to. Almost the entire framework of another lay at a point some ten feet south of the skull. [289]

One obvious thing was that there were more individual remains reported approaching the height of eight feet following the Adena Middle Woodland relocation exodus from the Ohio Valley. While we simply need more information of this period, these eastern gentry, through refinements of selective marriage, education, and enhanced diet, could conceivably have improved upon an already robust physicality. In any case, the link between the four groups of tall people, Alleghany, Adena, Susquehanna, and Osage, is realistic.

Like the general Adena population noted, the average height of the Late Woodland Susquehanna River Valley people may have been considerably less than six feet—a dramatic contrast with this reported special class of tall individuals within the tribe. Anthropometric reconstruction reveals the average Susquehanna male to have been a diminutive five feet four inches in height [290]

As shown in the accounts below, the Massawomeke, related to have been a faction of the Seneca by John Smith, constantly besieged the Susquehannocks in what may well have been an ancient feud. According to Seneca tradition passed down by Cusick, a tribe of giants called Jo-gah-uh was contended against around 700 CE. According to their stories, the Seneca claim to have come from a mountainous region far to the south, and on their way to their final destination in Northwestern New York, had to battle a fierce Lenape people. It is suggested that the Seneca passed through Ohio, with the mountainous region being the Tennessee Appalachians, although there is no certainty. Nine hundred years after Cusick's date of 700 CE i.e. 1600 CE. the powerful Susquehannock and Lenape nations were in the last generations of an indeterminably ancient lineage of authoritative figures among all regional native folk. As for these Susquehanna People, they might never have been defeated but for their inability to defend themselves against smallpox, a testament to their remarkable mentality and ability to adapt to various situations through many centuries.

Captain Smith and the Susquehannock Tribe

Human bones of extraordinary size—thigh bones three feet in length, and skeletons seven feet in length—have been discovered on Flint run...on Hawksbill creek, Tuscarora creek, and in Hardy county...Capt. Smith's "Generall Historie"...gives an account of a prodigious giant tribe of Indians, the Sasquesahanocks, whom he met with at the head of Chesapeake Bay. This relation has been rejected as incredible...but these evidences would seem to confirm it.[291]

The first officially recorded European to visit the northeastern coast looking for new routes is believed to have been the Spaniard Giovanni de Verrazzano in 1523. Next came ashore the Englishman Barthalow Gilbert in 1603. Unfortunately, Barthalow met with a bad end, for the native inhabitants put him and at least one of his crewmembers to death when they trespassed ashore. Next came along a man of many adventures, the famous John Smith. He was far more fortunate than Gilbert. In the very beginning of the sixteen hundreds, the world-adventuring captain came to America to see what he might of the New World. Fortunately, he kept diaries and logs. While his record of the first meeting with the Susquehanna chiefs has been called "inflated," we now understand from modern archaeological accounts (reprinted below) that some of the members of the Susquehanna River Valley warrior class were of exceptional physicality.

A depiction of Smith suggesting the year 1608 in a struggle with the last of the great Pohatan chieftains, Opechancanough. A giant among his people, Opechancanough valiantly defended his territories through the early years of English colonization. In two attacks separated by 22 years, it was said Opechancanough killed 1000 English. At the end, and when he was in his 90's, the English captured, caged, and murdered this extraordinary man.

In fact, a class of the men of the Susquehannock People possessed physical attributes thought improbable today. The following excerpt is dated the year 1608, just five years after Gilbert's demise. In light of current findings, these Susquehanna folk were the last of an ancient family of people being, at the time of Smith's arrival, in possession of the very tall and strong physicality.

...In three or four days, sixty of those gigantic people came down with presents of various kinds...This nation of the Susquenhannocks could muster about six-hundred fighting men...They were very large, well-proportioned men, and appeared like giants to the English and other Indians; yet seemed of an honest and simple disposition, and were scarcely restrained from adoring the English as gods. And their language and attire were very suitable to their stature and appearance. For their language sounded deep, and solemn, and hollow, like a voice in a vault. Their attire was the skins of bears and wolves, so cut, that the man's head went through the neck, and the ears of the bear were fastened on his shoulders, while the nose and teeth hung dangling down on his breast. And their sleeves, coming down to their elbows, were the necks of bears, with their arms going through the mouth, and paws hanging to the noses. One had the head of a wolf, hanging to a chain, for a jewel; and his tobacco pipe was three quarters of a yard long, carved with a bird, a deer, and other devices at the great end; which was sufficient to beat out a man's brains. They measured the calf of the largest man's leg, and found it three quarters of a yard about, and all the rest of his limbs were in proportion; so that he seemed the stateliest and most goodly personage, they had ever beheld. His arrows were five quarters yard long, headed with the splinters of a white chrystal-like stone, in

form of a heart, an inch broad, and an inch and a half, or more, long. These he carried at his back, in a wolf's skin for his quiver, with his bow in one hand, and his club in the other. [292]

Three-quarters yard around a man's calf makes his calf about nine inches broad. This would make a man (with all limbs in proportion) roughly seven feet seven inches conservatively speaking—explaining arrows an unwieldy 45 inches in length. As some now destroyed mortuary evidence suggests, an impressive elite among these great men stood something in the neighborhood of eight feet in height. The admitted fact that these warriors were giving away swords to the English, as seen in the full quote, is a topic of interesting speculation. There were other signs that the Susquehanna had economic mastery over the region, and were a center of prehistoric culture.[293]

Just to make sure about this height difference between the English and the Susquehanna People, this research found some statistical information regarding the height of the English population in the early 1600s. The average height of a male was approximately 5'6" while woman averaged just over 5' in height.[294]

It is quite probable that their Seneca/Massawomeke neighbors were so intent upon eliminating these people that the Susquehanna Tribe was in constant dread of extinction. The following account, in accord with Smith's diaries, brings this point of view home. It also may explain why Smith did not meet with the same fate as Gilbert, in that he and his men caused the Massawomeke to voluntarily give them gifts of weaponry among other things. Later, when Smith arrived to visit the Tockwoghs, he was treated like a war chief, subsequently meeting with the lords of the Susquehanna.

Seeing the Massawomeke weapons, the Tockwoghs were in ecstasy, supposing that their enemies had been defeated; and led Smith up to their fortified town...Here Smith made some stay, sending messengers to invite a deputation from the renowned Sasquesahanocks to visit him. Sixty of "those giant-like people," accordingly came down from their country, bringing presents...They then clothed him with rich skins and mantles, and...declared that they...were at his service...if he would but lend his assistance against the terrible Massawomekes. [295]

Large Skeletal Remains of Old New England and Vicinity

A skeleton was discovered at Ocean City several years ago which measured a fraction over seven feet, six inches. This skeleton was interred in a regular burying mound, and beads manufactured by white men were found upon it. This dead Indian was probably one of the tribe mentioned by Captain John Smith, who, in July, 1608, made a voyage of exploration of the Chesapeake Bay...[296]

Smith's account of the large stature of the Susquehannas has been corroborated by subsequent discoveries, when [the] burying grounds of this tribe, in Lancaster County [PA], were opened and very large human skeletons found.[297]

In December 1886, W.H. Scoville, of Andrew's settlement, discovered a mound in Ellisburg. On exploring, it was found to contain parts of a skeleton of a man measuring between seven and eight feet tall. A large birch tree grew on top of the mound, and around it were hemlocks two and two and one half feet in diameter.[298]

Not many years ago, a massive Indian skeleton was exhumed at East Monmouth. By proceeding carefully, the entire frame was unearthed. It proved to be that of a giant measuring almost seven and a half feet in height. The skull is said to be as large as a common iron tea kettle.[299]

A skeleton was exhumed in this town [Moltonborough] some 30 years ago, of almost fabulous proportions. It was buried in sandy soil, on the shore of the lake, near the mouth of a small river. It was apparently the skeleton of a man some seven feet high—the jaw bones passing easily over the face of a large man.[300]

The before noted Warren Moorehead, whose technique in archaeology was said to have been "less scientific than most," was active for the greater part of his career in Maine and New England, although he did suffer for native rights just prior to the Wounded Knee debacle in the Dakotas late in the nineteenth century.

Moorehead was the first curator of the Ohio Historical Society's archaeological legacy, today under strict lock and key. As later Director of the Peabody Foundation for Archaeology at Phillips Academy in Andover, Massachusetts (1912 to 1920), he took it upon himself to explore every archaeological site he feasibly could. Considered an anathema by some native people in spite of his work at Wounded Knee, Moorehead is said to have removed from the ground 17,000 artifacts, most of which no longer may be accounted for by native people. Among these were the skeletal remains of uncounted individuals who, in life, were towering examples of men. An example of Moorehead's work is recorded in this press release, but is no longer available through the professional literature, believed accountable to the stealthy actions of Aleš Hrdlička. There are other accounts of Moorehead's unearthing remains of very large stature.

BINGHAMTON, July 13.—Professor A. B. Skinner of the American Indian Museum, Professor W. K. Moorehead of Phillips Andover Academy, and Dr. George Donohue, Pennsylvania State Historian, who have been conducting researches along the valley of the Susquehanna, have uncovered an Indian mound at Tioga Point, on the upper portion of Queen Esther's Flats, on what is known as the Murray farm, a short distance from Sayre, Penn., which promises rich additions to Indian lore.

In the mound uncovered were found the bones of sixty-eight men which are believed to have been buried 700 years ago. The average height of these men was seven feet, while many were much taller. Further evidence of their gigantic size was found in large celts or axes hewed from stone and buried in the grave. On some of the skulls, two inches above the perfectly formed forehead, were protuberances of bone. Members of the expedition say that it is the first discovery of its kind on record and a valuable contribution to the history of the early races.

The skull and a few bones found in one grave were sent to the American Indian Museum. [301]

From other of the New England research efforts came these from Massachusetts:

An Indian skeleton of immense size was recently discovered three feet under ground near Fort Hadley, Massachusetts. The bones were so far decomposed that most of them crumbled upon exposure to the air. Some of the doctors think that the Indian was not less than seven feet high and one hundred years old when he died.[302]

Indian skeletons were exhumed on L Street near the falls in 1873. And on the opposite shore Mr. Smith dug out seven skeletons buried in a sitting posture, each about seven feet in stature.[303]

A few years ago when the highway was straightened and repaired, remains were found. When his skeleton was measured by Dr. Morill Robinson and others, it was found that the thigh bone was four inches longer than that bone in an ordinary man, and that he had a double row of teeth in each jaw. His height must have been at least seven feet and eight inches.[304]

The bit below adds a little more information to the same story. "Protuberances of bone" or "horny projections," is not an unknown medical phenomenon, and is termed osteoma.

Human skulls with horns were discovered in a burial mound at Sayre, Bradford County, Pennsylvania, in the 1880's. Horny projections extended two inches above the eye-brows, and the skeletons were seven feet tall, but other than that were anatomically normal. It was estimated that the bodies had been buried around A.D. 1200. The find was made by a reputable group of antiquarians, including the Pennsylvania state historian and dignitary of the Presbyterian Church (Dr. G.P. Donehoo) and two professors, A.B. Skinner, of the American

Investigating Museum, and W. K. Morehead, [sic] of Phillips Academy, Andover, Massachusetts. The bones were sent to the American Investigating Museum in Philadelphia, where they were later claimed to have been stolen and have never been seen again.[305]

The Late Woodland dating of 1200 CE may indicate something of the age of the similar burials found at Marion. This account of Moorehead's excavation is not the only professional one regarding large folk in the prehistoric eastern U.S. From the Ohio Archaeological and Historical Quarterly, this forgotten gem was uncovered entitled Ancient Indian Giants.

Gigantic skeletons of prehistoric Indians, nearly eight feet tall, have been discovered along the banks of the Choptank River, Maryland, by employees of the Maryland Academy of Science...The collection comprises eight skeletons, of which some are women and children...The remains are believed to be at least one thousand years old...[306]

Some years ago Mr. Smith and others...exhumed the skeletons of thirteen Indians in a sitting posture, which, from their size, would indicate that in life some of them were at least seven feet in height. The skeletons were in a good state of preservation, the joints of the back bone measuring two and a half inches in the largest, while these bones in an ordinary sized man rarely measure more than an inch and a half.[307]

The spot where the village of Edgartown stands to-day [sic] was at that time an ancient Indian burying ground. In later years, when cellars have been dug, human bones were found in great quantities. Occasionally the skeleton of a giant would be exhumed. In one case, a huge jawbone of a man was dug out from the ground, larger than that of any man at the present time, so large that it could be placed against the face of an ordinary man and entirely surround his jaw.[308]

On the line of Tuftonboro, on the shore of the lake, at the mouth of Melvin River, a gigantic skeleton was found about fifteen years since, buried in a sandy soil, apparently that of a man more than seven feet high—the jaw bones easily passing over the face of a large man. A tumulus has been discovered on a piece of newly cleared land, of the length and appearance of a human grave, and handsomely rounded with small stones, not found in this part of the country; which stones are too closely placed to be separated by striking an ordinary blow with a crowbar, and bear marks of being a composition. The Ossipee tribe of Indians once resided in this vicinity, and some years since a tree was standing in Moultonborough on which was carved in hieroglyphics the history of their expedition.[309]

However secondary these accounts, and as impressive as these ancient Susquehanna and New England folk may seem, it is necessary to keep in mind that the presence of the very tall stature, free of abnormalities associated with acute glandular dysfunction, also occurred south of the Ohio River at about the same time as the Lenape moved to the east.

Vermont
New Hampshire
Maine
Massachusetts
Connecticut
Rhode Island

The Southern Movement of the Adena

The Copena People

About ten miles from Sparta, in White County, a conical mound was lately opened, and in the centre of it was found a skeleton eight feet in length...[310]

Webb and Snow tell us the Adena moved southward with cultural evidences intact. Perhaps the original and oldest offshoot among them has been given the name Copena Culture by the archaeologists, a combination of "copper" with "galena," which elements were found with some frequency in their Tennessee tombs. The Copena period lasted about 500 years from the onset of the Common Era.

It should be kept in mind that there were quite likely two separate groups that purportedly moved out of the Ohio Valley centuries apart from each other, with their stories amalgamating due to extraordinary similarities. However the first group, the original Allegewi, may have never been driven entirely out of the Ohio Valley, but rather absorbed into the anxiously depleted ranks of the Lenape backed by their enforcers, the Mengwe. As discussed, it was the Tallegewi who exited downstream from the Ohio Valley, not the Allegewi, albeit the stories have naturally been conjoined. An example of the mix-up is from the Iroquois Book of Rites, wherein the name Alligewi describes they who exited the Ohio Valley:

A desperate warfare ensued, which lasted about a hundred years, and ended in the complete overthrow and destruction, or expulsion, of the Alligewi. The survivors of the conquered people fled southward, and are supposed to have mingled with the tribes which occupied the region extending from the Gulf of Mexico northward to the Tennessee River and the southern spurs of the Alleghenies.[311]

We should bear in mind that the above account was written in the nineteenth century, long prior to later archaeological investigation regarding the Copena People. So apparently the name Alligewi was used by both the Lenape and the Iroquois in disconnected histories, describing different events separated by at least three, but probably closer to seven centuries when the Middle Adena timeline is understood clearly. In comparing the Iroquois story with twentieth century archaeology, there was indeed a powerfully influential migration from the north across the Ohio River, which by following the links, eventually affected the Great South down to Florida and west to the Ozark Plateau. Say Webb and Snow in the late 1940s:

"...we may speculate on the disappearance of Adena as such from the Ohio River Valley and the rise of Copena in northern Alabama along the Tennessee River Valley.[312]

The Iroquoian legends speak of the breaking of a vine bridge very early in the Common Era after some of the people from the north had crossed over to join others who had migrated south, allowing for no more to pass. Says Cusick:

This stream [the Ohio, Allegheny, or sometimes Mississippi] the emigrants now attempted to cross. They found, according to the native annalist, a rude bridge in a huge grape-vine which trailed its length across the stream. Over this a part of the company passed, and then, unfortunately, the vine broke. The residue, unable to cross, remained on the hither side, and became afterwards the enemies of those who had passed over. [313]

Science and legend again seem to concur. Some very late Adena intermarried with some very early Hopewell, and they crossed the Ohio. The Copena people originated from the very Late Adena period when the Hopewell had moved far into southern Ohio. However, no Hopewell per se independently crossed over the river. According to Charles Snow, the Copena may have married Adena with Hopewell, with Adena characteristics on the ascendant 2:1. Inotherwords, the classical Copena, first archaeologically known offshoot of the newly arrived culture, seems to have been comprised of Hopewell-type people by as much as one-third approximately, integrated politically and socially with Adena, south of the Ohio River.

So we may trace with little difficulty the Adena folk moving in two main directions, east and south: east by the Lenape tradition, and south from the Iroquois. The very tall people of Pennsylvania, those similar people just southeast as in West Virginia's Kanawha River Valley, and they in places south of the Ohio River seem geographically, and, in an ancestral relevance, temporally related directly to the prior race of the Adena. Don Dragoo makes this cogent:

It is highly significant that during the development and classic Hopewell periods no major Hopewell centers were established in highly desirable areas south of the Ohio River or in the upper Ohio Valley. The only Hopewellian penetration of these areas seems to have come after the Adena occupation had ended and at a time when the Hopewell Culture had become a loose and nebulous influence over large areas of the eastern United States. The logical explanation of Hopewell's failure to cross the Ohio River into nearby Kentucky and West Virginia would seem to be the presence of Adena peoples in sufficient numbers to hold back the tide. Such a situation implies the existence of both some physical and cultural resistance on the part of Adena peoples in these areas.

He then adds this for clarity:

The extensive spread and development of Hopewell Culture westward through Indiana and Illinois indicates that there were no major barriers in that direction.[314]

As Dragoo implies, a military domination might explain the Hopewell unwillingness or inability to penetrate the new Adena territories east and south, while allowing for the Copena (as also the later Susquehanna warriors) to move freely back and forth into the old Adena country (Ohio and Kentucky). But what did he mean by physical and cultural resistance?

Adena Dominance in Hopewell Times

It may be clearer in the understanding of Webb and Baby's statement (1957) that the Adena contributed more than the Hopewell to the Copena people, and the evidence of round-headed people was 68 percent in contrast to 32 percent long-headed. Webb and Baby believed that once in southern Tennessee (an apparent stronghold of the Copena folk), there was a birth of new artistic expression that was subsequently traded back to the Hopewell in the Ohio Valley. [315] Webb and Snow also make these interesting comments, examining the copper reel, common to Adena, Hopewell, and Copena:

The analysis of the chronological development of the copper reels seems to be quite objective. One may speculate, therefore, that Adena sites never show any contact with Late Hopewell [approx. 200 CE.—400+ CE.] because such Adena as had not been completely fused with Hopewell by Middle Hopewell [approx 0 C.E.—200 CE.]...had, before Late Hopewell times, migrated down the Ohio and up the Tennessee Rivers, taking with them the joint cultures of the two parent stocks. Thus, we may see Copena in Alabama being in part contemporary with Middle Hopewell in Ohio, and, although widely separated from it, still maintaining some communication with it.[316]

What kind of "communication" is considered here? Specifically, the Seip Mound in Ohio, a Hopewellian monument attributed to their Middle or classical period, yielded five special effigy pipes that clearly originated in the Tennessee-Cumberland region. These exceptional pipes were plainly treasures, and were, in the opinion of the archaeologists, possessed by an elite class among the Hopewell. [317]

Milner, in his work The Moundbuilders, says "...more Hopewell-style copper artifacts have been found in the Copena sites than anywhere else in the South."

Although it is constantly reiterated that the Hopewellian culture brought great wealth, artistic accomplishment and unprecedented social organization to the greater Ohio Valley, the actuality may be that between the Hopewell period and the vast ruination performed by the European culture, the truth was lost. So it would seem that the so-named Hopewell, after practically being given the Adena territory north of the Ohio River, were also given to maintain a trade connection, one direction only, with a

powerful southern Adena offshoot or cult. At the same time from the east, the pre-Iroquoian folk seem to have been subject to the occasional military excursion from the very tall Lenape. Thus, the so-named Hopewell may not have been permitted to spread east or south, moving instead into Indiana and Illinois.

In this one might consider that these Hopewell did not bare any particularly creative artistry, but acquired their talents from the previous folk, incrementally improving the older styles through hard work and dedication. Moreover, and in a similar skepticism, the Adena themselves may have inherited a sound portion of their jewelry and ornamental adornment skills from the powerful Archaic Allegewi culture when they (as the old Lenni Lenape) commingled with or outright absorbed them.

In any case, this Copena culture by some deliberate circumstance apparently embodied much of the artistic temperament of the traditional Adena, inspiring the elite among the Hopewell with otherwise unobtainable treasures. Hence the projection of artistic vigor moving from the south northward into Hopewell lands at a time when no Hopewell intrusion south of the Ohio River is evident. What kind of military did the Copena have that would lend them this kind of protection?

There are no Late Hopewell artifacts in Copena. The Copena people are predominantly broad headed with pronounced fronto-occipital deformation.[318]

We see then the movement of some conjoined Late Adena and very early Hopewell people south across the river, but in a limited number before the acceptable way across the water, the legendary grapevine, was lost. They afterward logically became a part of a new family, and in so doing lost their old affiliations.

Webb and Snow mention that while the Adena practice of head-shaping, called fronto-occipital, was virtually universal, the Ohio Hopewell practiced it very little. When it was found that the long-headed Hopewell-type people with the Copena had bifrontal-occipital head formation,[319] one dares to think that the practice was enforced among the long-headed people of the Copena. Was a distinction made between the two peoples of the Copena group in part so these long-headed people could have some social resonance as liaisons promoting successful trade with the Ohio Hopewell? Was this a practice mandatory for political-economic reasons? It has even been suggested that at least some of Hopewell origin played subservient or even indentured roles to the dominant Adena type among the so-named Copena.

It could be argued that it may have been in the interests of the Adena hierarchy to bring along the Hopewell as their subjects in both trade and artistic accomplishment, succeeding in that plan for centuries before losing the necessary strength to maintain the control. Webb and Snow note that while Copena spools, for example, seem internally influenced by Hopewell, the original copper and stone ear spools were definitely Adena.320 Given this reasoning, why should one consider the Hopewell anything more than great copiers of the previous cultures? The native legends certainly give no credit to the so-called Hopewell as any more than usurpers, and yet historical Hopewell archaeology, in disregard of the native stories, consistently implies something else.

It is practically inescapable that we are made to draw conclusions by the measuring stick of the old Hopewell academics while the Adena scholarship, fortified by the Indian input, has not been given equal respect and reference over the years:

We have been prevailed upon to probably accept that the Adena did not always have the control and domination over the art. We do not consider that men of formidable military posture prevailed in ancient Tennessee, arriving with the Copena in their trek from the north and the Ohio Valley.

Since the Hopewell people by the archaeological evidence were confined north of the Ohio, it stands to reason that a group of guardians protected the southern Copena as well as the West Virginia Adena against a trespassing Hopewell. As already shown, this type of domination seems to have been firmly practiced all the way up the eastern tributaries of the Ohio, eventually affecting the southern boundaries of the later Iroquois League. The Seneca as mentioned aver violent contact with men of giant stature around the seventh century of the Common Era, assumed to be related to the great guardian family of the Susquehanna, which headwaters seem to have been a mighty stronghold of their politic-economic power.

Large Skeletons of Western Tennessee

The almost perfectly formed skeleton of an Indian seven feet tall was unearthed here today by Mrs. M. K. Kuhn, while workmen were engaged in building a home on her property, seven miles from this city (Nashville). Efforts will be made to have representatives of the Smithsonian Institution make a complete investigation of the site with a view to substantiating Mrs. Kuhn's belief that more than a score of Indian giants were buried there.[321]

Since we see an Adena-ascendant cultural mix in the central region of the Great South, it may be fertile ground to suggest that at least some of the evidence of giant stature in the mounds of the southern region from Kentucky extending into Tennessee, Georgia, Alabama, and Mississippi, may be from Lenape-Allegheny lineage. However, little is known now regarding the antiquity of these mortuary situations due to the amateur mound digs extending deep into the twentieth century.

The late Robert Render, Sr... used to relate finding a mound or cave near Green River, in which were bones of an enormous size: a human leg which, when stood on the floor beside his leg, when sitting down, would reach to the top of his knee, and a jaw bone which would fit loosely over his under jaw...It is estimated that the old bones belonged to a human one-third larger than Mr. Render, who ranked among the largest men in this country. (Ohio County, Kentucky) [322]

Ches Maclin, well-known caretaker of Open Lake...made a valuable find recently. While excavating one of the numerous Indian Mounds in the section, he brought to light skeletons of gigantic mound builders ornamented with ivory beads. (Covington, Tennessee) [323]

As in the accounts of their kind who went eastward, it is supposed that these southern tall people met little hostile resistance, and their bloodlines flourished, quickly spreading with dominance throughout the entire geography of the South. The ancient Tennessee-Alabama civilization of Copena may well have been the hub of a wheel of great anthropological interest insofar as the giant stature is concerned. Going into this proposed heartland of Copena in the Tennessee River basin, we have this by Judge John Haywood [1753-1826], edited for brevity.

This is ascertained by the length and dimensions of the skeletons which are found in East and West Tennessee. These will prove demonstratively, that the ancient inhabitants...were of gigantic stature...

On the farm of Mr. John Miller of White County, are a number...graves...the bones in which show the bodies...when alive, must have been seven feet high and upwards.

About the year 1814 Mr. Lawrence found, in Scarborough's Cave...many human bones of monstrous size. He took a jawbone and applied it to his own face, and when his chin touched the concave of the chin bone, the hinder ends of the jawbone did not touch the skin of his face on either side. He took a thighbone, and applied the upper end of it to his own hip joint, and the lower end reached four inches below the knee joint. Mr. Andrew Bryan saw a grave opened about 4 miles northwardly from Sparta, on the Calf-killer Fork. He took a thighbone, and raising up his knee, he applied the knee-joint of the bone to the extreme length of his own knee, and the upper end of the bone passed out behind him as far as the full width of his body. Mr. Lawrence is about 5 feet 10 inches high, and Mr. Bryan about 5 feet 9. Mr. Sharp Whitley was in a cave near the place where Mr. Bryan saw the graves opened. In it were many of these bones. The skulls lie plentifully in it, and all the other bones of the human body; all in proportion, and of monstrous size.

Human bones were taken out of a mound on Tennessee River, below Kingston, which Mr. Brown saw measured by Mr. Simms. The thighbones of those skeletons, when applied to Mr. Simms' thigh, were an inch and a half longer than his, from the point of his hip to his knee; supposing the whole frame to have been in the same proportion, the body it belonged to must have been seven

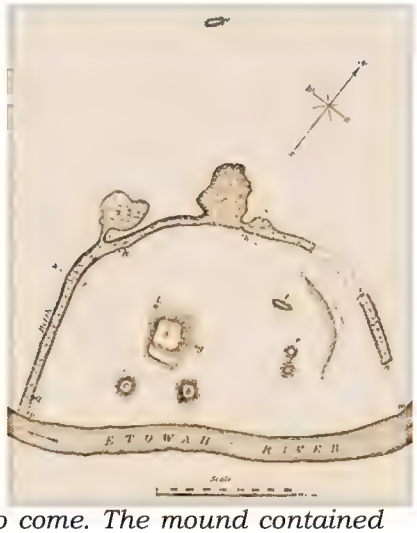
feet high or upwards. Many bones in the mounds there are of equal size. Suppose a man seven or eight feet high, that is from eighteen inches to two feet taller than men of the common size; suppose the body broader in the same proportion, also his arms and legs; would he not be entitled to the name of giant?

Colonel William Sheppard, late of North Caroline, in the year 1807 dug up...the jawbones of a man, which easily covered the whole chin and jaw of Colonel Lewis, a man of large size. Some years afterwards, Mr. Cassady dug up a skeleton...which measured little short of seven feet in length. Human bones have been dug up at the plantation where Judge Overton now lives...These bones were of extraordinary size. The under jawbone of one skeleton very easily slipped over the jaw of Mr. Childress, a stout man, full fleshed, very robust and considerably over the common size...

At the plantation of Mr. William Sheppard...is a cave with several rooms... Upon the floor the bones were laid. The hat of Mr. Egbert Sheppard, seven inches wide and eight inches long, but just covered and slipped over one of the skulls.

At the mouth of Obed's River...certain persons in digging struck...four stones standing upright...as to form a square or box which enclosed a skeleton...The skull was large enough to go over the head of a man of common size. The thigh bones applied to those of a man of ordinary stature, reached from the joint of his hip to the calf of his leg.[324]

Again from Tennessee, we have this:



In the fall of 1880, Mr. William Beverly...was present with his father, when an excavation was made in one of the mounds in which human bones were found, the femoral bones being five inches longer than the ordinary length, and the jaw bones were so large as to slip over the face of a man with ease....325

...A thigh bone of a person was recently found in this mound, which, if the other parts were developed proportionately, belonged to a person over seven feet tall. The jaw bone, also found, is much larger than that of any person of whom we now have any knowledge...[326]

From Georgia come further accounts:

There was pottery in the mound. It shows very severe service, being badly burned. But the most wonderful part of the story is to come. The mound contained one frame of a human who must have been a very near relative of Goliath. This being was indeed a giant, such as is never seen these days. A measurement of the bones shows that this human was more than eight and nearly nine feet tall and heavily built in proportion. Down a leg bone of this monster had grown a huge root of a tree and in the roomy skull a peck of sand. The jaw bones of this skeleton are in very good condition and are now on exhibition at Doerflinger's on the bay.

These bones will [fit] over the face of a man of today and have much vacant space left between.

If a history of the day of this man, if it was a male, could be produced it would certainly be interesting reading. The other skeletons are no bigger than the people who now walk the streets at Brunswick.[327]

And these two from Georgia, the first reported by the Smithsonian:

Grave a, a stone sepulcher, 21/2 feet wide, 8 feet long, and 2 feet deep, was formed by placing steatite slabs on edge at the sides and ends, and others across the top. The bottom consisted simply of earth hardened by fire. It contained the remains of a single skeleton, lying on its back, with the head east. The frame was heavy and about seven feet long. The head rested on a thin copper plate ornamented with impressed figures…328 (right) The Etowah Group, Bartow County, Georgia. Grave A contained a seven-foot skeleton having a heavy frame.

…Many curious objects have been dug out of the mounds, near where the pots were unearthed. In one, a complete skeleton of a human frame of enormous size was found, which indicates that "there were giants in the earth in those days." [329]

Osage Big Men Related to Adena

The Smithsonian published *Handbook of North American Indians* in 2001, with William Sturtevant and Ray DeMallie as the General and Volume editors. Opening the chapter on the Osage by Garrick Baily, it says the Osage are closely related to the Quapaw, Kansa, Omaha, and Ponca tribes of the Dheghia branch of the Siouan language family. Then Bailey says this:

Osage mythology describes a migration from a more easterly location, which some scholars interpreted as meaning the Ohio River valley. [330] *The thesis that this migration occurred during the protohistoric period, just prior to French contact*[331] *has not been verified archaeologically since prehistoric and protohistoric Osage sites have not been identified.*

Then this from Roland Dixon:

…Why has no systematic attempt been made to trace back…the Quapaw to their original or earlier home..? Thus the eastern Siouan tribes have either been settled in their historic habitat, or have migrated thither from elsewhere… One hypothesis has already been framed according to which they formerly lived in the Ohio Valley…[332]

Regarding the Osage physicality is this bit from the diaries of Lewis and Clark:[333]

The Osage Nation of Indians live about two hundred miles up this (Osage) river. They are of a large size and well proportioned, and a very warlike people.

The early American writer Washington Irving said the Osage were "the finest looking Indians I have ever seen."[334] In R. B. Marcy's Exploration of the Red River of Louisiana in the Year 1852, WDC Armstrong enjoins similarly: "Father Charlevoix in his Historical Journal of a Voyage Down the Mississippi says *"The Akansas [sic] are reckoned to be the tallest and best shaped of all the savages of this continent, and they are called, by way of distinction, the fine men."* [335]

From "An Account of Louisiana Being an Abstract of Documents in the Offices of the Department of State and of the Treasury" published in 1803:

On the Missouri and its waters are many and numerous nations, the best known of which are the Osages, situated on the river of the same name on the right bank of the Missouri at about eight leagues from its confluence with it; they consist of one thousand warriors, who live in two settlements at no great distance from each other. They are of gigantic stature and well proportioned, are enemies of the whites and of all other Indian nations and commit depredations from the Illinois to the Arkansas. The trade of this nation is said to be under an exclusive grant. They are a cruel and ferocious race, and are hated and feared by all…

Later, from the Department of the Interior Census Office (1890), the Report on Indians Taxed and Indians Not Taxed in the United States Eleventh Census says:

Great and Little Osages, Oklahoma-Osage Reservation…The Indians on it are the Great and Little Osages, with some Quapaws. The Osages are generally large and of good form. A large number of men and some of the women as they grow old become fleshy, some of them corpulent.

Figure George Catlin's painting of Osage leader Tehong-tas-sab-bee

As if to back the above statement, we have this remarkable description from George Catlin's Letters and Notes of the Manners, Customs, and Conditions of the North American Indians:

Among the chiefs of the Osages, and probably next in authority and respect in the tribe, is Tehong-tas-sab-bee (or) the black dog (right)…his pipe in hand, and his tomahawk in the other; his head shaved, and ornamented with a beautiful crest of deer's hair, and his body wrapped in a huge mackinaw blanket. [336]

This dignitary, who is blind in the left eye, is one of the most conspicuous characters in all this country, rendered so by his huge size, standing in height and in girth above all…

His height, I think is seven feet; and his limbs full and rather fat, making his bulk formidable…perhaps…300 pounds. This man is chief…

Catlin also remarked that he believed the Osage to be "the tallest race of men in North America…few are less than six feet in stature and very many of them six and a half and seven feet." Similarly, the Frenchman Victor Tixier, said of the Osage in 1840, "the men are tall and perfectly proportioned. They have at the same time all the physical qualities which denote skill and strength combined with graceful movements." It was said of these people that they possessed a comportment that impressed all observers.

Josiah Priest reiterates in his 1834 publication that "In person, the Osages are among the largest and best formed Indians, and are said to possess fine military capacities; but residing as they do in villages, and having made considerable advances in agriculture, they seem less addicted to war than their northern neighbors."[337]

Any presence of very tall men westward from the proximity of the Tennessean Copena, offshoot of the ancient Adena, appears to have concentrated with the Osage; there being also testimony that the "Pattawattomies, Shawanees, and Cherokees were also tall." [338] Although the Osage were a northern Ozark Plateau nation connected by the evidence of dialect to the south-most branch of the Plains Indians, it would seem the Osage mythology signals an ancient connection to the very early Middle Woodland migration of Ohio Adena people after resignation to the Hopewell. This suggests a spreading out of these tall Adena (as Copena) to the west from their known anthropological stronghold in Western Tennessee, or, for all that is known, a very early situation on the Ozark Plateau apart from the Copena evidence. Hodge's Handbook of American Indian says "Quapaw (Osage) have linguistic and ethnic relation to other Osage—a mound group type and like those found on the Ohio near its junction with the Wabash…"

Legendary Giants of the Great South

The Choctaw people, one of the Five Civilized Tribes,[339] preserved the tradition of a race of light or white-skinned people who were believed to be the very tall Allegewi or Tallegewi race. The ancient Choctaw tradition attributes the origin of the prairies along the banks of certain rivers to the fact that there existed some huge beasts, either boar or mammoth, before the coming of their ancestors, the Lenape, "the Ancient Ones" from west of the Mississippi River. Cushman, in his 1822 work on the Choctaw, Chickasaw, and Natchez people, writes:

Their tradition also states that Nahullo[340] (Supernatural), a race of giant people, also inhabited the country, with whom their forefathers very often came in contact. These mighty people [i.e. their mammoths or giant boars] broke off the low limbs of trees, eating the leaves, and also gnawed the bark of the trees, which in a short time withered and died.[341]

Some have believed that the Nahullo were the Carib [Caribbean] Indians, as they were said to be of gigantic stature and also cannibals, and who once inhabited our Gulf coast. They were found by Columbus in the West Indies, and they are still found in the isles of the Carribean [sic] Sea and Venezuela. The early French writers of Louisiana called the Caribs by their Indian name Attakapas, and Attakapas Parish in Louisiana took its name from that tribe...Now these Allegewi are without doubt the same stock of people spoken of in Choctaw tradition as the Nahoolo. The word Nahoolo is a corruption of the Choctaw word Nahullo and is now opplied [sic] to the entire White Race, but anciently it referred to a giant race with whom they came in contact when they first crossed the Mississippi River. These giants, says their tradition as related to the missionaries, occupied the northern part of the now states of Mississippi and Alabama and the western part of Tennessee. The true signification of the word Nahullo is a superhuman or supernatural being, and the true words for white man are Hattak-tohbi. The Nahullo were of white complexion, according to Choctaw tradition, and were still an existing people at the time of the advent of the Choctaws to Mississippi; that they were a hunting people and also cannibals, who killed and ate the Indians whenever they could capture them. Consequently the Nahullo were held in great dread by the Indians and were killed by them whenever an opportunity was presented; by what means they finally became extinct tradition is silent.[342]

It seems that a particular class of the Allegewi (Allegheny) was closely related to the later Attakapas. That there was a powerful tribe of people inhabiting western to central Tennessee and northern Alabama later named Copena is a possible missing link to these legends. Recalling Webb's assurances that these people were directly descended from the Ohio Adena we may have a match between Indian legend and archaeology again with the only caveat being the possibility of some Allegewi fleeing the Ohio Valley to points south during the first war between the Lenape and the Allegheny peoples. Tennessee is one of the richest sources for early discoveries of giant remains.[343] Examples are many as this from White County Tennessee, dated 1828: "In the same neighborhood is a burying ground where the dead are buried in the same manner, and where the skeletons are from seven to nine feet long."[344]

So we have a very old Native sketch of a giant people, possibly of lighter complexion, who completely abandoned the northern regions for the Great South either around the beginning of the Adena period or a few centuries before or at the onset of the Common Era.[345]

Summation and Loose Chronology

In light of the evidence of the old tribal systems and nations known to have very tall individuals among them, this research has noted their kind to have been comfortably situated from a most remote time in the Ohio Valley. From this single locale was enacted a series of migratory movements directly to the East Coast, Upper New York State, the Great South (feasibly an offshoot from a large colony in Tennessee into the Deep South and the Caribbean), and by the evidence of oral tradition, west to the Ozark Plateau. Carefully comparing and combining Native legend with responsible science, the tentative establishment of

an obscure group of Native American people to whom was given a highly venerated status has proven itself a worthy effort. The following is a sketch only.

? BCE-1200 or 1000 BCE In accord with Lenape and Iroquois legend, the existence of the Allegheny Nation, centrally seated in present–day Ohio but extending as far west as the Mississippi and east to the Alleghenies, having very tall members, and possibly living in city-states.

1500 BCE-1200 BCE or later: The movement of two other races, the Lenape and the Mengwe, from the Mississippi Valley eastward meeting these Allegheny people, perhaps around 1300-1200 BCE.

1300-1100 or 1000 BCE.: A great war fought between the Allegheny and the Lenape-Mengwe resulting in the absorption of the Allegheny under the aegis of Lenape influence. This was followed by the dividing of Allegheny lands with the Lenape taking their seat of power in Ohio, and the Mengwe taking the lands north including Lake Erie and above. No known genetic blending of Mengwe with Allegheny is apparent.

1000-700 BCE.: 300 or so years of peace between the Ohio Lenape and Canadian Mengwe during which time the Mengwe began to clash with a strong St. Lawrence (pre-Iroquois) who were growing and expanding west.

The Lenape thriving and growing in Ohio amidst a proposed genetic blending lending the Lenape the physical characteristics of the Allegheny; and expanding up to Lake Erie, disparaging the old agreement of land ownership with the Mengwe.

A friendly commingling of the St. Lawrence and latter day Mengwe to fight against the enemy of the Tallegewi, whom the St. Lawrence folk remember as related to or not unlike the 'old enemy' Allegewi. This is followed by the fall of the Lenape forts along the shores of Lake Erie, and the possible movement of the double-rows-of-teeth giant Lenape warrior class from extreme northern Ohio to the east, becoming the Stonish giants.

700-200 BCE.: After taking back the lands just south of Lake Erie, the very gradual descent of the so-called "Hopewell" down to the Ohio River as the Lenape (Adena) exit eastward and southward in fulfillment of their destiny.

700 BCE - 1200 CE. The wilderness clan of the Stone Giants subdues the St. Lawrence folk, subsequently serving as ruling members of the Iroquois up to the Late Woodland period. They appear to have been a separate offshoot of the Ohio Valley tall people whence the Andaste-Conestoga (Susquehanna Valley) also stemmed.

200 BCE 1600 CE.: The extinction of Adena (Lenni Lenape) physical traits in places where these Lenape relocated on the East Coast.. The appearance of the Copena People (yet possessing Adena skeletal traits) and the Osage, south and west from the Ohio Valley.

Ohio Valley-based Anthropological Timeline

Paleo-Indian Early Flint Ridge Period *9000 BCE* - *8000 BCE*

Archaic Period 8000 BCE-1200 BCE

Establishment of enduring earth-based architectures in the Ohio Valley and Deep South, especially Louisiana and Florida

3000 BCE - *1000 BCE*

Late Archaic Period Glacial Kame People 2500-1200 BCE

Allegewi (A pre-Lenape people based in Ohio)

Early Woodland Period consists in the time of the Lenape or archaeological Adena, itself consisting in three divisions, Early, Middle, and Late, from about 1200-1000 to 700 BCE. In this early part, the

Mengwe move northward after the great war, and take over the lands around Lake Erie. The Lenape meanwhile fill out the lands of the Ohio Valley, spreading into Indiana, Kentucky and West Virginia.

Lenni Lenape (Adena) Culture *1200-1000 BCE* – *100-0 BCE*

Middle *Woodland* *Period*

Canadian *Mengwe (Hopewell) Culture* *100 BCE* – *400-500 CE*

Copena Culture (a Tennessee-based post-Ohio Lenape culture with 1/3 admixture Hopewell *1* - *500* CE

Late-Middle *Woodland* *Period*

500 - *1000* Post Hopewell period 500 – 1000 CE

Mississippian culture (possibly interrupted by west-moving Iroquois beginning around 1300 proselytizing in the name of the new religion of the Peacemaker) up until Spanish and English contact

Early Mississippian culture *1000* - *1200*

Middle Mississippian culture *1200* - *1400*

Late Mississippian culture *1400* - *1500*

'*Fort Ancient*' Mississippian-influenced culture. *1000* - *1550*

It should be noted that this timeline is based in existing archaeological theory adjusted to this research. It may seem somewhat incorrect or correctable in that it attempts to reorganize anthropological chronology with the much needed addition of Indian legend based in oral tradition. As discussed in previous chapters, this is not the way of the current system and is thus considered inappropriate for academic research.

Afterword

Strange Tidbits Involving the Smithsonian

Professor Norris, Assistant of the North American Ethnologist, has been carrying on excavations, ever since August, 1883, in the valley of Kanawha, in West Virginia, among the remains of a long extinct civilization. Up to this time, he has discovered the ruins of an old town, which must have had an elongation of five miles. They found under the former dwellings grave chambers, of which, up to this time, fifty-six have been opened. The seven largest measure from the ground to the ceiling 35 feet, and have a circumference of 540 feet. More than four thousand articles—weapons, cooking utensils, ornaments or trinkets, etc., have been found, and deposited at the National Museum at Washington....In contradistinction to all former finds, which have repeatedly been described, the following must be mentioned. In the floor of one of these grave chambers, which is 35 feet high and 545 feet in circumference, there is a masoned excavation, 12 feet square and 10 feet deep; the walls are lined with walnut boards 12 inches thick. In the middle of this trough a skeleton was found of a giant 7 feet 6 inches long, and measuring from shoulder to shoulder, across the breast, 19 inches... [underneath this burial] at a depth of 30 feet, a sort of hall was discovered, of 300 feet [?] in height and 30 feet [?] in circumference, in a layer of very hard stone, which could only have been excavated with chisel and hammer. In the middle of this hall lay a skeleton on its back; on the chest there rested a copper tablet similar to those described above. All round laid all manner of carefully wrought weapons. To the right of this skeleton there lay six male, and to the left six female skeletons, their breasts crushed in by very heavy chiseled square stones, with their feet turned to the big center skeleton, whose left shoulder rested on plates of specular stone. To the right and left of each of the twelve skeletons there were masoned and cemented cisterns of about four feet deep, in each of which there was still more or less clear cold water. The intentions of those cisterns will probably remain a mystery forever. In the layer of rock which forms the surrounding of this mound, there is not anywhere a trace of a water-course; from below no water could get into the cisterns, as in consequence of the cement they were still quite water-tight. How then did the water get into the cisterns?

The Antiquarian (the Antiquary's Notebook) volume ix. 1884 January-June

Unearths Skeleton of Indian Giant

Nashville Tenn., June 13—

The almost perfectly formed skeleton of an Indian seven feet tall was unearthed here today by Mrs. M. K. Kuhn, while workmen were engaged in building a home on her property, seven miles from this city. Efforts will be made to have representatives of the Smithsonian Institution make a complete investigation of the site with a view to substantiating Mrs. Kuhn's belief that more than a score of Indian giants were buried there.

New York Times, June 14, 1923

Largest Skull Ever Recorded is Discovered by Archaeologist in Stafford County, Virginia

Washington Post, June 4, 1937

A primitive Algonquin Indian who hunted and fished along the Potomac River 300 years ago and was probably a friend of the princess Pocahontas, probably was the brainiest man the world has ever seen.

The skull of this man, which far exceeds in brain capacity any skull previously recorded, was found in Stafford County, Va., by presiding judge W. J. Graham, of the United States Count of Customs and Patent Appeals, a prominent amateur archaeologist. He announced his discovery yesterday.

Judge Graham found the skull about two weeks ago. It was in several pieces, and he sent it, as he has his other archaeological finds, to the Smithsonian Institution. There it was assembled and officials were astounded to find that it exceeds the brain capacity of any skull on record.

Judge Graham said when he saw the skull after its mounting, he was astounded. "It looked almost as big as a watermelon," he said. Its owner would have had a hat size well over eight, he estimated.

Examination of the skull shows it was healthy and not an abnormality, Judge Graham said. The skeleton of the mental giant was found, but it has not yet been assembled and measured, so the scientists do not know whether the bearer of the skull was also a man of tremendous stature. Of all the 16,000 skulls of all races of people at the Smithsonian only one approaches the capacity of Judge Graham's discovery. That is the skull of a prehistoric American found on a lonely Aleutian Island by Dr. Ales Hrdlička. It has a brain capacity of 2000 cubic centimeters.

The skull discovered by Judge Graham has a capacity of 2,200 cubic centimeters. The man who possessed it would have been a mental giant when compared with most persons today who have only 600 to 800 cubic centimeters of brain space.

Although intelligence is said to be in part dependent upon the amount of blood reaching to the brain, large brain size is also needed for great mental powers, scientists say. They point to two great men who are among those with largest brain capacity known, Napoleon Bonaparte and Count Leo Tolstoy, the Russian novelist.

The site where Judge Graham is excavating was once the village of "Patowoameke," largest Indian settlement on the Potomac. This was the way in which the Indian name for both the village and the river was originally spelled by the early explorers.

Captain John Smith visited the village and described it as a place housing bout 1,500 souls.

More than 300 years ago the princess Pocahontas visited the chief of the village. It was while she was at Patowoameke that Capt. Argyle, an early explorer, kidnapped her, history declares.

Judge Graham has been interested in archaeology for many years. He has done explorations in Illinois and at Port Tobacco, Md. He published a book on his findings at the latter place.

Natchez, Miss., June 21 (AP)—

Skeletons of Indians estimated to have been more than seven feet tall have been unearthed by explorers of Catahoula Parish, La. A search for locations for study by members of the Smithsonian Institution disclosed from 15 to 20 of the skeletons in a grave on a mound at Larte lake. The discovery was made by Dr. E.A. Belthaupt and E.W. Knight and was regarded as contributing to the theory that the prehistoric mound builder once lived there.

http://news.google.com/newspapers?id=nh8hAAAAIBAJ&sjid=SWQEAAAAIBAJ&pg=2617,2449820&dq=natchez+skeletons+smithsonian&hl=en

Long-lived Men of Stature

Henry Miller once said that until we accept the fact that life itself is founded in mystery, we shall learn nothing. This wisdom should be no less applicable to anthropology and the social sciences than to the more familiar mechanical sciences and arts.

Not a few times this research has come across references to the native men suggesting their life expectancy to have been upwards to 200 years.

"...Many times (American) Indian elders have told me that in the old days people lived until they were two hundred years old and, while this sounds unlikely, there is no good reason to doubt them. I have

encouraged some of them to talk openly of these things, but they are reluctant to draw the fire of skeptics."

Vine Deloria, Red Earth, White Lies

In reference to longevity among the ancients, Philostratus' venerated predecessor, the Jewish historian Josephus, writes nearly 2,000 years ago:

Now I have for my witness to what I have said all those that have written Antiquities, both among the Greeks and barbarians, for even Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean monuments, and Mochus, and Hestiaeus and beside these, Hieronymus the Egyptian, and those who composed the Phoenician history, agree with what I here say: Hesiod also, and Hecataeus, Hekkanicaus, and Acusilaus, and besides Ephorus and Nicolaus relate that the ancients lived a thousand years...

Flavius Josephus, the Antiquities of the Jews

Why is it that our world legend asserts the fact of many very tall people and also long life expectancy while today we have little scientific proof of either? Part of the reason obviously is that before the advent of high technology and scrupulous data recording, the ancient mounds and tombs were constantly being opened, robbed, and destroyed, leaving no clues as to their contents. Like Apollonius and Josephus, the testimonies of the old North Americans speak of longevity as well as extraordinarily tall and robust people among the populations of their prehistoric world.

I have before me a skull and jawbone, with several of the vertebræs [sic], which appear to have belonged to a Herculean frame, in a state of comparative preservation. The less durable relics crumbled to dust on being exposed to the air... From the appearance of the teeth, their possessor must have lived to old age...[346]

Early Spanish Accounts

From the Spanish are extensive accounts from their early expeditions in the south and west, including contact with very tall and strong men.

On his march through Alabama, De Soto courteously detained the giant cacique Tuscaloosa—as a precaution against attack...According to Garcilaso de la Vega, who accompanied De Soto, the chief stood a half-yard taller than his tallest men. Accompanied by the haughty chief and his equally gigantic eighteen-year-old son, as hostages, De Soto's party crossed the state with the loss of only two men.

In 1539...another Spanish explorer, Hernando De Soto, sailed nine ships into Tampa Bay...As they ventured inland, the first Indians they encountered were friendly Timucuans. While some of their leaders were giants, most of these people stood, on average, only a foot taller than the explorers...

As De Soto marched through the various Indian provinces, he met with their caciques. It was his custom after these conferences to courteously "detain" the cacique and some of his nobles--as a precaution against attack...The Indians' reaction to this policy varied. After some reluctance, the cacique of Ocala, "an Indian of enormous size and amazing strength," finally agreed to become De Soto's "guest."...Copafi, the cacique of the Apalachee around Tallahassee, described as "a man of monstrous proportions," refused even to meet with De Soto, but a party led by the governor himself finally captured the giant and brought him in.[347]

And again:

In 1528, or almost ten years after Alonzo Alvarez de Pineda's discovery of giants on the Mississippi River, the ill-fated explorer Panfilo de Narvaez put three hundred men ashore at

Tampa Bay. His mission was to search the Florida mainland for its riches...In his history, Cabeza de Vaca mentions some giant Florida Indians who attacked the Narvaez party...

...Narvaez' army departed Apalachen. But a short while later...they came under heavy attack from many giant Indians concealed behind trees. "Some of our men were wounded in this conflict, for whom the good armor they wore did not avail," continues Cabeza de Vaca. 'There were those this day who swore that they had seen two red oaks, each the thickness of the lower part of the leg, pierced through from side to side by arrows; and this is not so much to be wondered at, considering the power and skill with which the Indians are able to project them. I myself saw an arrow that had entered the butt of an elm to the depth of a span...[348]

Other Evidence in Historical Times

On the late Dr. Western's farm could be distinctly traced the remains of a small fortification, with a burying place. One grave was opened, in which were the remains of thirteen men. One of the skulls taken from it had been perforated by a bullet, which was found within it. Another skull found within this grave was very much larger than its fellows; the under jaw would fit completely outside of a common man's, and it is said that the other bones were of corresponding gigantic dimensions.[349]

The question has been raised asking whether there was extraordinarily gigantic stature relatively commonplace among the Native American people even up to historic times. From *Hardesty's History of Monroe County, Ohio*, edited for brevity, came this and one quite similar following from Pilgrim times:

He further told me of the killing of a big Indian at Buckchitawa, about the time of the settlement at Marietta [Ohio]. The Indians had a white prisoner whom they forced to decoy boats to the shore. A small boat was descending the river containing white people, when this prisoner was placed under the bank to tell those in the boat that he had escaped captivity, and to come to the shore and take him in. The Indians were concealed, but the big Indian stuck his head out from behind a large tree, when it was pierced by a bullet from the gun of the steersman of the boat. The Indians cried out Wetzel, Wetzel, and fled. This was the last ever seen of the prisoner. The Indians returned next day and buried the big Indian, who, he said, was twenty inches taller than he was, and he was a tall man. When Chester Bishop was digging a cellar for Asahel Booth, at Clarington, many years ago, he came across a skeleton, the bones of which were removed carefully by Dr. Richard Kirkpatrick, and from his measurement the height of the man when living would have been 8 feet and 5 inches. It is probable that these were the bones of the big Indian of whom the Indian at Jackson's told me.

This example of a recent native man of tall and strong demeanor was originally entitled simply "Indian Skeleton':

In the spring of 1879, a skeleton was exhumed five miles west of Bowling Green, by brick yard men, who were engaged in excavating sand for their yard on the top of a somewhat noted sand dune, on the north side of Keeler prairie, known to the early settlers by the Indian name of Shut-nok.

In the Sentinel Mr. Evers says this skeleton is supposed to be the remains of an Indian, or some other human of giant stature. He had been buried with his head to the west. Between his legs sat a two gallon brass kettle in a good state of preservation excepting the bottom, which is partially gone. Inside this kettle set a small iron kettle which is nearly consumed by rust except the bail. Near the side of the skeleton lay a rust-eaten tomahawk, scalping knife and a flint steel for lighting fire, also a stone smoke pipe...The skull on which still clings some frizzy substance like hair, is one which phrenologists would say indicated the Indian to have been no common fellow

in his tribe. It is a well-shaped, large skull for an Indian, though the prominent cheek bones and low forehead are distinctly recognizable. The fellow had, in his day, an excellent set of teeth—small, sound and evenly set, though well worn and only two missing out of the two and thirty. One arm had, in his lifetime, been broken and the bone had knit together very clumsily, deforming the arm by a great bulge and crook. In the back of his skull is a small hole, but whether this hole had anything to do with his taking off, is an uncertainty.

Mr. Avery says from the best information he can get from the old settlers, the grave has been there not less than 45 years, that is, no burial has taken place there since the neighborhood was settled. He also thinks that the grave was not less than four feet deep originally, something not usual in Indian burials.[350]

And finally this, taken from an old settler about two miles from where I sit to write this book, in Madisonville:

Another incident of a later date took place east of Madison, when the victim was an Indian. West of Madison was a station known as Nelson's, where were horses pasturing. A party of Indians on their way toward the hills rode off with some of these, one of which was hoppled. Nelson and others of the fort made pursuit, but failed in overtaking any except the one on the hoppled horse, whom Nelson shot when near the site of the present residence of Esquire Clason. There the Indian was buried, and the circumstance turned to account by naming the place Indian hill. Esquire Clason says that many years afterward the grave was discovered by accident and the jawbone secured as a relic in his family. Judging from the relic, he says, the Indian must have been a giant in proportions.[351]

There are other stories gotten from Native American tradition of men who were considered truly gigantic in stature, and some are relatively recent.

No matter what the source I invite anyone who has something to offer on the subject to get in touch and be part of an ever-growing data base on the subject.

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12 University of Oklahoma Press, 1973

13 Jefferson and Southwestern Exploration, D.L. Flores, Norman, 1985, p.164 The name Osage is derived from the French explorers Marquette and Jollet. According to the story, when they inquired as to the name of a certain neighboring tribe, they were told by the local native people that the name was Wah-sha-she, which turned out to be one of the Osage clan names. Later, British writers altered this into Osage, which

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[18] In October, 2012 the Catholic Church announced the sainthood of Kateri Tekakwitha, born in 1656, an Iroquois convert who passed away at age 24. That it would take 332 years for the Church to grant this honor to an Indian woman could be construed as telling.

19 New York Times, Feb 9, 1890, p.4

20 Papers Relating to Anthropology, Ancient Mounds in Clinton County, Michigan, p.841 (thanks to Dr. Brygider) With all other bones in proportion, a tibia of that length would indicate a man approaching eight feet in height.

21 One of the keys to relegating Native people to reservations or worse was to create the illusion that the average Indian was decidedly inferior to that of the white European. With the forge and the wheel missing from native culture coupled with the European tendency to measure intelligence in terms of technological advancement, there was little debate defending Indian equality. Tragically, that kind of witless discrimination was never reviewed and cleaned-up. The propaganda, starting practically from the colonial period, has subtly influenced academia to the present time.

22 Time Magazine, April 26, 1926: article entitled The Diggers

23 Henry Howe, LL.D. Published by the State of Ohio, 1900 (from 1888)

24 The Stevens Point Gazette, Stevens Point, Wisconsin, May 1, 1886 (courtesy of the Cincinnati Enquirer), story originating from Washington Courthouse, Fayette County, Ohio

25 Acromegaly from Greek ἄκρος akros "extreme" or "extremities" and μεγάλος megalos "large") is a syndrome that results when the anterior pituitary gland produces excess growth hormone (GH) after epiphyseal plate closure at puberty. A number of disorders may increase the pituitary's GH output, although most commonly it involves a GH-producing tumor called pituitary adenoma, derived from a distinct type of cell (somatotrophs). Acromegaly most commonly affects adults in middle age, and can result in severe disfigurement, serious complicating conditions, and premature death if unchecked. Because of its pathogenesis and slow progression, the disease is hard to diagnose in the early stages and is frequently

missed for many years, until changes in external features, especially of the face, become noticeable. Acromegaly is often also associated with gigantism. [sourced and quoted from Wikipedia]

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128 In 1959, G. Neumann, based on measurements and subtler observations of available skulls, separated Eastern American Indians into four groups—Iswanid, Walcolid, Lenapid and Otimid. Iswanid represented the Archaic type generally recognized in the greater Ohio Valley Region and beyond. Walcolid referred to the round-headed Adena type.

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133 Fifth Annual Report of the American Bureau of Ethnology, 1883-84, pg. 55

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136 The Washington Post, Washington, DC, June 23, 1908 [bold added]

137 American Antiquarian, 7:52, 1885 [bold added]

138 Twelfth Annual Report of the Bureau of Ethnology Dublin, Ohio page 450 Smithsonian Institution, 1890-91 (figure 310)

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140 Sourced from Wikipedia.

141 With time, the mound works of North America became a serious concern, yet not until the Antiquities Act beginning around 1900 was any action taken in Congress to preserve the ancient sites. Unfortunately, this could only include those places located on federal lands, and so a special action of the President would be deemed necessary to switch the lands over to the federal status. Even in this, it was considered at first a mere misdemeanor to violate any site owning archaeological or naturally curious value. The bill started with this proviso:

The President of the United States may from time to time set apart and reserve for use as public parks on reservations, in the same manner as now provided by law for forestry reservations, any public lands upon which are monuments, cliff-dwellings, cemeteries, graves, mounds, forts, or any other work of prehistoric, primitive, or aboriginal man, and also any natural formation of scientific or scenic value of interest, or natural wonder or curiosity together with such additional area of land surrounding or adjoining or adjoining the same, as he may deem necessary for the proper preservation and subsequent investigation of said prehistoric work or remains.

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143 Ibid, p. 117 (Pike County, Illinois) [bold added]

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152 Racial differences were made sharp and clear throughout the early twentieth century by numbers of leaders, including American presidents, philanthropists, judges, poets, and writers. The list is long and causes one to realize that when a momentum is created, and when a falsehood is repeated often enough and long enough, it becomes acceptable.

153 Science News Letter, v.13, #353, 1928, p.21 The idea of Eugenics was to employ it as a defensive measure to check any further degeneration of the white race.

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163 A short tradition of relic collection began at Gila Cliff Dwellings around 1878 by Henry B. Ailman, a prospector, and was later continued as recorded in a diary published in 1936 by James B. McKenna. [McKenna, Black Range Tales, pp. 47-50.] Also a prospector, McKenna lived in the area from around 1884.

Both these men reported finding relics, and both reported sending these to the Smithsonian, where they were never received, according to the Smithsonian.

164 Groves, G.I., Editor N.A.I.R.C.A. Official Bulletin, Copyright 1936, by G.I. Groves and Allen Brown. 10 pages. Chicago, 5022 N. Lockwood Ave.

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199 Ohio State Journal, Aug. 30th, 1869

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[209] *Governor of Ohio from 1814-1818, Thomas Worthington was born July 16, 1773. His Ross County estate was named Adena and was very near Chillicothe, a major center of Adena mound works. The name Adena was intended to mean 'adequate,' 'sufficient,' or 'needing nothing,' having the same derivation as the traditional Judaic-Christian term Eden. Worthington was probably inspired by what he perceived to have been an idyllic society, and so sought to bring home the idea of a paradisiacal homeland. His estate contained one very large mound, which excavation reported on by Mills, was the cause of carrying over the name of the estate to these very ancient people. The term Adena was not seriously applied for science until long after Worthington's poetic whimsy. In the interim, the hurried attitude of the relic hunters as well as the mound destroying army of the Smithsonian and local museums prevailed over the common sense of the professional community. By an apt reversal of fortune however, "Adena" was then plucked from poetic obscurity and applied to a rigorous scientific investigation in the twentieth century.*

210 The Adena People, W.S. Webb, 1981, p. 136

211 There were the mysterious geometric earthworks that contained no substantial clues to either their purpose or their makers' identity; the Adena mounds which owned several types in external appearance, purported to include the "sacred" circle, the high conical, the linear, and the mortuary, and the Hopewell burial mounds and charnel houses. The research also found two instances of mounds resembling gigantic loaves of bread, one of which, according to the report, held a number of human remains easily exceeding eight and nine feet in length.

212 Mysteries of the Unexplained, The Reader's Digest Association, 1983, p. 40.

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215 Historical Collections of Ohio in Two Volumes, Henry Howe, LL.D., C.J. Krehbiel and Company, Cincinnati, Ohio 1900 (copyright, Howe, 1888)

216 Marion Daily Star, Marion, Ohio, Thursday, August 14, 1902

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218Webb and Snow, 1959, p. 38

219 The Adena Moundbuilders, Ida Jane Gallagher, Classroom PDF, 2008

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predominate in eastern Europe." There is also a third group, mesocephalic, obviously representing those who are in between.

222 The Adena People, Webb and Snow, 1974, p.317

223 Webb and Snow, 1981, p.318

224 The Adena also practiced "cradleboard" head deformation. Shaping was an addition to the already distinguished Adena skull type. This practice of cradleboard was part of the prehistoric Peruvian, Middle American, and Mexican people's customs, and so it was tempting to consider the Adena as related to these people, lending more weight to the earlier Mexican origin theory. However, it was found in later studies that in North America, the Archaic period's regional Shell Heap People as well as fully one-half the Archaic Indian Knoll [Kentucky, 3000 B.C.E and related to the older Eva culture of Tennessee] population practiced a form of skull flattening. Thus this "art" was part of the local lore when the Adena made their first appearance 1000 years before the Common Era. The Adena version of cradle boarding had the effect of giving the skull a more round dome, and is thought by some to have been strictly for class distinction in a hierarchical society. Their skull type has the highest cranial vault ever found among a large group of people anywhere in the world. In this, Adena folk are more richly deserving of the term "round-headed," for they had the round skull to begin with, further shaping the vault to a dome.

225 The Adena People, Webb and Snow, 1981, p.327

226 The general Hopewellian population was slightly taller than the general Adena populace, lending some special insight into the intermarriage practices of the assumed hierarchical Adena whose tallest members are cited as approaching 14 inches taller than the Hopewellian folk.

227 The Newark Advocate, Tuesday, March 19, 1907

228 Vine relates of a great fog that covered the land when the people had to hold hands and walk for some distance before they reached clear air again. (personal communication, summer 2003)

229 This name is related from Lenape resources. I cannot argue whether this was a later naming having to do with variations of the spelling meaning "treacherous" etc. As far as this research is concerned, "Mengwe" was the original name of these people who befriended the Lenni Lenape prior to the two groups entering into the Ohio Valley during the Late Archaic or very early Woodland period. It may have originally meant simply 'friend,' but social changes over centuries my have given the term a darker flavor.

230 Traditions of the North American Indians, volume 2, 1830

231 The original people, now known as the Middle Woodland Confederation of the Five Tribes, and then the Tuscorora, claim to have had their nucleus in the St. Lawrence region of upper New York and Canada in very remote times. Therefore the ancient Eagwehowe people, whose closest descendants are called Gai-ien-ge-ha-ga (spelled Kaiienkehaka) i.e. present day Mohawk, are considered the oldest nation of the Iroquoian Confederacy, and were the oldest known settlers of the Kanawaga River, now St. Lawrence. The Mengwe, a powerful organization of rough and

seasoned people, appear to have later emerged as the nucleus of the Wyandot, called by the French Huron. As shown, these two factions eventually merged beginning very early in the Common Era. Not addressed here is the role the Adirondack people played, as some Native historians suggest they were the aboriginal first people of ancient New York.

232 This legend is from the St. Lawrence area, and conceivably represents one of the first collaborative accounts joining Iroquois and Lenape legend.

233 T.A. Walton, Ironton Register, May 5, 1892

234 A Complete History of Illinois from 1673 to 1873...by Alexander Davidson and Bernard Stuvé, Springfield, Illinois Journal Co. 1874

235 Submitted by Johnny Mott to the Southeast Archaeological Center, Mississippi County, Missouri

236 Stevens Point Daily Journal, Stevens Point, Wisconsin, Saturday, November 12, 1881 [Montello, Marquette County, WI—originated from the Black Rive Falls Independent]

237 Scientific American. 48:296. 1883.

238 Dragoo, Mounds For the Dead, 1963, p.246 .

239 Adena People, 1981 p.314-16 "... when Adena man occupied this portion of the Ohio River Valley, he had no enemies, or at least no proof of them."

240 New York Times, Feb 9, 1890, p.4

241 www.gbl.indiana.edu/extracts/adena/mounds.html

242 Indiana and Indians: A History of Aboriginal and Territorial Indiana..., Dunn, Jacob Piatt ,Chicago: American Historical Society, 1919 (also) The North American Review, Volume 6, Issue 18, November 1817 University of Northern Iowa, Cedar Falls, Iowa (from page 137 of 446 pages)

243 A History of Clay County, Indiana, Indian Occupation, Relics, etc. CNIDR Isearch-cgi 1.20.06 (File: early2.txt)

244 New York Times (1857-Current File); May 5, 1885; ProQuest Historical Newspapers The New York Times pg.4

245 As end-noted previously, Glacial Kame references burials found in glacial kame topographical features. A kame is described as a short ridge or mound of sand and gravel deposited during the melting of glacial ice. A brief archaeological period bearing name occurred between the Late Archaic and the Early Woodland periods.

246 Historical Collections of Ohio in Two Volumes by Henry Howe, LL.D. (1888) Published by the State of Ohio (C.J. Krehbiel, Cincinnati)

247This form was more typical of the later long-headed Huron-type Hopewell people possessing the less robust form.

248 The Adena People no.2 Webb and Baby, 1957 p.111

249 This might explain the heights exceeding 8 and 9 feet found in parts of Michigan, Wisconsin, Indiana, and Ohio as pre-Adena, assuming that a large genetic base of the seven foot stature had been developed among these Allegheny.

250 Robert Lowie (1883-1957) had a marked interest in Native American mythology, and wrote on the subject at the request of Franz Boas, his mentor. Lowie became interested in anthropology after graduating from the College of the City of New York, and meeting Franz Boas. He was president of the American Folklore Society (1916-1917), of the American Ethnological Society (1920-1921), and of the American Anthropological Association (1935-1936), and he served as editor of the American Anthropologist from 1924 to 1933. His bibliography includes more than 250 items, as well as books like Culture and Ethnology (1917), Primitive Society (1920), Primitive Religion (1924), The Origin of the State (1927), Are We Civilized? (1929), Introduction to Cultural Anthropology (1934), The Crow Indians (1935), and the classic The History of Ethnological Theory (1938).

251 Franz Boas (1858-1942) has been called "Father of American Anthropology," although his path saw the strong influences of both racism and biological determinism confound any permanent legacy of philosophy he was to pass down. Boas did however promote anthropometry (the measuring of the human form) as an important factor in undermining the concept of fixed racial characteristics which were fast becoming prevalent during his time through the efforts of evolutionists. Boas, who could be described as a conservative voice in anthropology, was also a free thinker. He used his influence eventually to throw his opinion on the subjects of immigration and interracial marriages, enjoining the understanding of human equality being interpretable according to one's background.

252 Historical collections of the state of New York: being a general collection of the most interesting facts, biographical sketches, varied descriptions, &c. Published for the author by Clark, Austin & Co. New York, 1851

253 A Compilation of Known Historical Structures and Historical Sites: Ramapo Mountains County Park, Bergen County, New Jersey. Bergen County Department of Planning, 2010.

254 Unfortunately we cannot discern a possible Allegewi trinket from an Adena one, for if the ancient post war scenario resembled anything like what the white settlers enacted, that would explain less evidence for any perceivable Allegheny legacy—save for the unusual stature among the Adena elite. Some artifacts (like ear spools and pipes) attributed to Adena also have similar versions among the Copena and the Hopewell. In this we take it that the new masters of the Ohio Valley inherited both the possessions of the Allegewi, and the acquired lore of the region's natural resources. Strongly influenced by the local traditions, the Lenni Lenape could have adopted and eventually modified what our science considers the unique arts and crafts of the Early Adena. Then, as the old, west-of-Mississippi Lenape tradition asserted itself by the Middle and Late Adena periods, the prominent diagnostic traits of the Early Adena (i.e. the Lenape-Allegewi), rich in Allegewi art, would have exited, leaving 'evolved' and 'improved' versions to be associated with the later "Hopewell." It is, in other words, conceivable that Allegewi culture affected Adena art more than will ever be known.

255 Archaeological Society of New Jersey, 1999, Bulletin #54, Burrow, Thieme, Liebeknecht, and Schuldenrein.

256 About 700 years before the Common Era.

[257] Not to be mistaken for the Fort Ancient People who inhabited the Fort Ancient site over 1000 years later, or around 1100 CE.

258 The History of Pennsylvania, Thomas F. Gordon, Philadelphia: Cary, Lea, & Carey. 1829

259 Cusick, History of the Six Nations, p. 16; Colden, Hist. of the Five Nations, p. 23; Morgan, League of the Iroquois, p. 5; J. V. H. Clark, Onondaga, vol. I, p. 34; Peter D. Clarke, Hist. of the Wyandots, p. 1.]

260 Hale, Horatio, M.A.Iroquois Book of Rites, D.G. Brinton, Philadelphia, 1883 {scanned at sacred-texts April 2001}ps.10-11.

261 Alexander Scott Withers 1792-1865. Chronicles of border warfare: or, a history of the settlement by the whites, of northwestern Virginia, and of the Indian wars and massacres, in that section of the state / with reflections, anecdotes, &c. by Alexander Scott Withers. Cincinnati: Stewart & Kidd Company, 1920, c1895. Pages 38-43

262 Col. Wittlesey, addressing the Firelands Historical Society. Defiance Democrat, Saturday. May 6, 1865

263 History of Washington County, Ohio, Williams & Bro. Publishers,1881. Chapter XXXVI. Pg 439-443

264 Adena scholarship has arrived at no less than 15 non-skeletal trait categories for their people, some of which have dozens of examples. The categories include house, earthwork, mound, tomb, cremation, inhumation, antler and bone traits, shell, flint, mica, pottery, and ground stone traits; copper and textile traits, and finally traits of human remains.

265 Mounds for the Dead, 1963 (italic added)

266 Adena People no. 2, Webb and Baby, Ohio Historical Society, 1957

267 It is difficult to establish the extent of the numbers of the St. Lawrence faction in the move south as compared with the Lake Erie faction, who seem to have spearheaded the assault.

268 History of Huron and Erie Counties (Ohio), W.W. Williams, 1879

269 The History of Medina County, 1881 [Medina County is located in north central Ohio]

270 The History of Hardin County, Ohio, 1883

270 A History of Ashtabula County (Ohio) 1878

271 Account of Some Old Indian Works on the Huron River, with a Plan of Them, Taken the 28th day of May, 1789, by Abraham G. Steiner. Source: The Firelands Pioneer, Volume XIII, July, 1878 [this text is currently unavailable in print]

272 The Iroquois Book of Rites, Horatio Hale (817-1896) Philadelphia : D.G. Brinton, 1883

273 Myths And Legends Of Our Own Land (The Hudson And Its Hills), Charles M. Skinner (no date, see http://ibiblio.org/gutenberg/etext04/cs01w10.txt:)

274 Published by Marshall Jones Company, 1916

275 Tammuz and the Mound-Builders, author unknown, The Galaxy. / Volume 14, Issue 1 pp. 94-95 W. C. and F. P. Church, 1866-1868; | Sheldon and Company, July 1872 New York

276 The Cayuga Skeletons Letter from a Physician, New York Times, September10,1871, p.8

277 The History of Livingston County, New York 1876, Genesco, New York

278 New York Times (1857-Current File) June 7, 1888, ProQuest Newspapers, New York Times p.2

279Joshua V.H. Clark, A.M. Onondaga; or Reminiscences of Earlier and Later Times Stoddard and Babcock, Syracuse, 1849 (two volumes) Page 281

280 A history of Jefferson County in the state of New York : from the earliest period to the present time Hough, Franklin Benjamin, 1822-1885 Published by J. Munsell, Albany, New York 1864

281 Chief Swamp relates that Peacemaker inspired Aiionwatha (Hiawatha) to oftentimes speak for him, as oral tradition relates that Peacemaker had a speech impediment.

282 A history of Jefferson County in the state of New York : from the earliest period to the present time Hough, Franklin Benjamin, 1822-1885 Published by J. Munsell, Albany, New York 1864

283 The Rocks of Deer Creek, Harford County, Maryland; Their Legends and History,Thomas Turner Wysong Baltimore, Printed by A. J. Conlon, 1880

284 Called Moncey (Minci) by the English, another name may have been Conestoga after whom the pioneer wagons were named due to their appearance as long houses. The French called them Andaste from the Huron Andastoerrhonon meaning “a cabin pole.”. The Dutch and Swedish traders used the Delaware name of Minqua meaning "stealthy" or "treacherous.” With time, they discerned between “White” Minqua (Susquehannock) and the “Black” who lived farther to the west and north, i.e. the Iroquois of Mengwe extraction. This may have confused some later writers into seeing the Susquehanna folk as the descendents of purely Iroquoian stock, and who ruled the upper New York region. As we shall note, the Wolf territory extended west, including most all of Pennsylvania into extreme southern New York. This powerful arm of the Lenape is said to have generated the Susquehanna, the Shawnese, the Shackamaxons, the Nanticokes, the Canoy (Piscataway), and several other distinguished tribal organizations, including the famous Mohicans.

285 The only known source is the Vocabula Mahakuassica compiled by the Swedish missionary Johannes Campanius during the 1640s and published with additions in 1702.

286 Cincinnati Commercial, Sunday, February 4, 1877

287 Giants and Dwarves, Wood, page 230

*288 Bradford County, Pennsylvania History, 1885 (thanks to Joyce Tice) In 1822, while digging a cellar on the farm of Gen. McKean, the excavators came to what was supposed to be an "impenetrable rock, but striking it with a crow, it gave forth a hollow sound." They redoubled their efforts, and at last the stone broke and fell into a vault. And now, with visions of long-buried treasure flitting through their minds, they carefully removed the earth from the arch, speculating, the while as to the probable extent of the "treasure-trove," and the amount of salvage the General would be likely to claim. On removing the cap they found "not what they sought," but a sepulchre. A careful examination of the sarcophagus revealed it flagged at the bottom, the sides, artistically built up, and a, flat stone laid on the top. The sarcophagus measured nine feet in length, two feet six inches in width, and two feet deep. In it was found a skeleton, measuring, as it lay, eight feet two inches in length. * The teeth were sound, but the bones were soft and easily broken. There were two of these sepulchres within the space of the cellar, one of which had a pine growing over it three feet in diameter.*
**This measurement being made by Dr. Williams late of Troy, now deceased.*
History of Bradford County 1770 - 1878 by The Reverend Mr. David Craft - History of The Townships, Burlington Township (this version passed on by Deb Twig of Sayer Pennsylvania).

289 Mounds on the Farms of Redman and James (Primitive Man in Ohio, Warren K. Moorehead, G. P. Putnam's Sons, Knickerbocker Press 1892)

290 Witthoft, Kinsey, and Holinger, 1959:111; Witthoft 1959a: 41

291 Southern Literary Messenger, Dec. 1839 Historical Collections of Virginia Henry Howe, Charleston, S.C. Published by Babcock & Co. 1845

292 The History of the Discovery and Settlement of Virginia; William Stith, A.M. Williamsburg, printed by Wilaim Parks, 1747. (from the diaries of John Smith)

293 Henrietta Mertz's book Atlantis, self published in 1978 , mentions that the settlers who came after the extinction of the Susquehanna culture, found large wooden pillars inscribed with all kinds of symbols, which were subsequently taken down and used to build barn floors.

294 From Farringdon Street in London as well as another study of 17th-18th century thigh bones, the average height of folk around the time of the Plymouth colonists is figured. These are 169.3 cm (66.02 inches or 5' 6") for males and 155.2 cm (60.52 inches or 5' ½") for females. The wider-ranging 17th & 18th centuries study gives 169 cm [65.91 inches or just under 5' 6"] for men and 155 cm [60.45 inches or just under 5' ½"] for women. While it is evident that the height of Londoners changed very little in the 17th and 18th centuries, the same was not true of Americans.

295 The Indian Races of North and South America. by Charles De Wolf Brownell Hartford, Conn., pp. 186-187 Hurlbut, Scranton & co.; Chicago, 1864.

296 Ohio Archaeological and Historical Quarterly

Volume 15 (XV); April 1906/Number 2, pp. 141-289

297 The Indian Chiefs of Pennsylvania by C.Hale Sipe, 1927

298 A History of Potter County, PA http://home.adelphia.net/~kwdavis/potter_county.htm

299 Cochrane, Harry Hayman, History of Monmouth and Wales, Maine, 1894, p.9

300 Tripp and Osgood, Guide to the White Mountains and the Lake of New Hampshire, 1850, p.17

301 The New York Times, July 14, 1916

302 Gleason's Literary Companion, Vol. 5, 1864

303 History of Montague, 1910, p.61

304 Weston, Thomas, History of the Town of Middleboro, Mass, 1906, p.400.

305 Pursuit, 6:69-70, July 1973 Mysteries of the Unexplained, p. 39 1992

306 Ohio Archaeological and Historical Quarterly, Volume 15 (XV); April 1906/Number 2, pp. 141-289

307 Penske-Ompsk-ut; or The Falls Fight A Series of Random Sketches Showing a glimpse of the early history of Turner Falls, Massachusetts Turners Falls Reporter, 1875

308 p. 546 of Martha's Vineyard, by William A. Mowry: pp. 543-561 The New England Magazine/ volume 22 issue 5 Boston, July 1897

309 New England Magazine, Vol. 22 No.6, August, 1900 David Lee Maulsby

310 The Natural and Aboriginal History of Tennessee Up to the First Settlements therein by the White People In the year 1768 by Judge John Haywood, Historian of the Western Country Chapter VII First Then—of Their Size

311 The Iroquois Book of Rites, Horatio Hale (817-1896) Philadelphia : D.G. Briston, 1883

312 The Adena People, Webb and Snow, p.345, Lexington, 1947

313 Cusick anticipates that his story of the grape-vine may seem to some incredible; but he asks, with amusing simplicity, "why more so than that the Israelites should cross the Red Sea on dry land?" That the precise incident, thus frankly admitted to be of a miraculous character, really took place, we are not required to believe. But that emigrants of the Huron-Iroquois stock penetrated southward along the Allegheny range, and that some of them remained near the river of that name, is undoubted fact. [bold added]

314 Mounds for the Dead, p.280-1, 1963. Most of the Indiana and Illinois tall remains we found were exceptionally so, often exceeding seven and even eight feet in length. We thus attribute many of Indiana's tall stock to a pre-Hopewell people, possibly pre-Adena because of their extraordinary stature.

315 Some of the items believed unique to Copena were "extreme reel-shaped copper gorgets, and large steatite effigy pipes" (Dragoo). We may also assume that these people were adept traders, strongly influencing Hopewell artistic expression.

316 Webb and Snow, 1981 p 136-137

317 Shetrone and Greenman, 1931, after Gates Thruston 1897

318 The Adena People, 1981,p.336

319 This presumably with considerably greater frequency than their Ohio relatives.

320 The Adena People, 1981, p.336

321 *Unearths Skeleton of Indian Giant*, New York Times, June 14, 1923

322 Ohio County, Kentucky in the Olden Days—a series of old newspaper sketches of fragmentary history—by Harrison B. Taylor John P. Moreton & Co. Incorporated, Louisville Kentucky, 1926 [submitted by Vine]

323 The Covington Leader (Covington Tennessee) Thursday, May 5,1932 Volume 45, no. 31

324 The Natural and Aboriginal History of Tennessee Up to the First Settlements therein by the White People In the year 1768 Judge John Haywood, in conjunction with R.L. Cobbs, Knoxville, 1831.

325 Giant Bones in 1808 Excavation of Tennessee Mounds History of the Choctaw, Chickasaw and Natchez Indians

H.B. Cushman, New York: Russell & Russell, 1962

326 From Goodspeed's History of Tennessee (date unknown)

327 The Atlanta Constitution, Atlanta, Georgia, August 7, 1892

328 Cyrus Thomas, 12th Annual Report, (Etowah, page 302)

329 Southerner and Appeal, From Dublin (GA) Post April 21, 1889

330 McGee 1897:191; La Flesche, 1917; Dorsey 1884:211-213.

331 Hyde 1951: 1910 p.334

332 Some Aspects of North American Archeology, American Anthropologist, Vol. 15, 1913, Roland B. Dixon

333 Gass Friday, 1st June, 1804

334 The Gale Encyclopedia of Native American Tribes, vol 3, 1998.

335 Travels into the Arkansa Territory during the year 1819, Thomas Nuttall, F. L. S. Philadelphia, 1821

336 London, 1841

337 American Antiquities, Albany 1834 (fourth edition)

338 Memoirs of a Captivity Among the Indians of North America Hunter, Hohn D. London; 1824 [printed for Longman, Hurst, Bees, Orme, Brown, and Green]

339 The five civilized tribes include the Choctaw, Creek, Chickasaw, Seminole, and Cherokee.

340 The word probably comes from the Nahuatl word nahualli meaning 'they who profess dark magic.'

341 Indian Pioneer History Project for Oklahoma, January 28, 1938, Interview #12815 P. W. Hudson, Hugo, Oklahoma

342 Cushman, H. B. History of the Choctaw, Chickasaw, and Natchez Indians, 1822

343 However, there is some complication to the knowledge of the very tall stature in the Tennessee region—something not discussed ahead. There is the possibility that the Lenape invasion of the Allegheny not only absorbed the Allegewi, but may have caused many to flee southward. If so, history repeated itself with the exit of the Lenape (Adena) nearly or more than 1000 years later.

344 notes from White County, Tennessee, the Cherokee Phoenix, August 20, 1828.

345 The Salish, the Siouan, and the Algonquin people once shared the northern region with a family of light-skinned people who may later have become identified as the Allegewi.

346 Cherokee Phoenix, Wednesday, January 7, 1829, New Echota, Georgia

347 Miguel Albornoz, Hernando De Soto: Knight of the Americas (New York: Franklin Watts, 1986), p. 289.

348 A span is the length from the tip of the thumb to the tip of the little finger with the hand fully expanded. Narrative of Cabeza de Vaca, Alvar Nunez Cabeza de Vaca: Spanish Explorers in the Southern United States; New York: Barnes & Noble, 1959, pp 31- 32

349 Joshua V.H. Clark, A.M. Onondaga or Reminiscences of Earlier and Later Times Stoddard and Babcock, Syracuse, 1849

350 From the Wood County Pioneer Scrapbook, Bowling Green, Ohio, 1910

351 History of Hamilton County Ohio, Henry A. Ford, A. M. and Mrs. Kate B. Ford, Cleveland, Ohio. L. A. Williams & Co. publishers, 1881

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